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HINDU PHILOSOPHY.

THE BHAGAVAD GĪTĀ

OR

THE SACRED LAY.

A SANSKRIT PHILOSOPHICAL POEM.

Translated, with Notes,

BY

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INTRODUCTION.



THE Bhagavad Gītā is a poem, written in the usual verse-form of the Hindū epic poems, and is an episode in the sixth book, or Bhīshma Parvan, of the Mahābhārata, an epic poem devoted mainly to the deeds of the rival princes, who, though descended from a common ancestor, Kuru, fought as Kauravas and Pāṇḍavas for the kingdom of which Hastināpura was the capital. The facts which preceded the opening scene of the poem are briefly these:—Dhṛitarāshṭra and Pāṇḍu, the sons of Vyāsa, were brought up, after the death of their father, by their uncle Bhīshma, who carried on, in their minority, the government of Hastināpura. Dhṛitarāshṭra was the first-born, but being blind, he renounced the kingdom in favour of Pāṇḍu. The former married Gāndhārī, daughter of Subala, king of Gāndhāra, and had one hundred sons, of whom Duryodhana was the eldest. Pāṇḍu married Kuntī, also called Prithā, the daughter of a Yadava prince, Sūra, who gave her in charge to his childless cousin, Kuntibhoja. She bore three sons, Yudhisṭhira, Bhīma, and Arjuna; the eldest (Yudhisṭhira), being born before Duryodhana, was installed by Dhṛitarāshṭra as Yuvarāja, or heir-apparent,¹

¹ Other traditions represent that a compromise was subsequently made, by which the kingdom of Hastināpura was given to the sons of Dhṛitarāshṭra, and, to Yudhisṭhira was given a territory of which Indraprastha, on the river Yamunā, was the capital.

and soon distinguished himself by his warlike exploits, in which his brothers assisted him. The renown which the Pāṇḍu princes acquired excited in Dhṛitarāshṭra and his son Duryodhana a jealous desire to supplant them. The latter formed a plan to destroy them by setting fire to their house, and to obtain the throne for himself. This plan failed, and then he plotted with a skilful dice-player, called Śakuni, to take advantage of Yūdishṭhira's love of gambling, and by leading him to stake his kingdom, to win it from him.

Dhṛitarāshṭra was induced to call an assembly (sabhā) at Hastināpura, which the Pāṇḍavas were invited to attend. They came, and Duryodhana persuaded Yūdishṭhira to play with Śakuni. He consented, and in the excitement of the game he staked successively his kingdom, his private possessions, and then his wife, Draupadī. He lost them all, and Draupadī was seized, and treated with great indignity as a slave. A compromise was, however, made: Duryodhana was to have the kingdom for twelve years, and during this time the five Pāṇḍavas (including two sons, Nakula and Sahadeva, whose mother was Madri) were to live in exile. When the time of exile had expired, they determined to regain their kingdom by force; for Duryodhana, who is represented as being crafty and unprincipled, refused to restore it. Each party made preparations for the contest, and sought to gain allies among the neighbouring kings. A large army was collected by each, the army of Duryodhana being commanded by his great-uncle Bhīshma, and that of the Pāṇḍavas by Bhīma, the second son of Pāṇḍu and Kuntī. The two armies met in the sacred plain, the plain of the Kurus, and were drawn up in array against each other.

It is at this point that our poem begins. Arjuna occupies his war-chariot as one of the leaders of the Pāṇḍavaṇ host, and Kṛishṇa, disguised in human form, is his sūta, or charioteer. Then, looking upon the two hosts, in each of which he had many relatives, the fortitude of Arjuna gave way. He directed his charioteer to drive between the two armies, that he might regard them more closely. Kṛishṇa obeyed the command, and Arjuna, overcome by pity and sorrow at the idea of killing his kinsmen, let fall his bow and arrow, and refused to fight.

Here the first book closes, and Kṛishṇa, who makes himself known at length as the Supreme Spirit (*Paramātmā*), meets the objections of Arjuna by unfolding a philosophical system, which is a skilful union of the systems of Kapila and Patanjali, with a large admixture of the prevailing Brāhmanic doctrines.

Its base is the theistic form of the Sāṅkhya, as set forth by Patanjali, and this treats mainly of the One Supreme Being, eternal, infinite, the source and maintainer of all things, in whom all things are from time to time absorbed at the end of a *kalpa*, or period of creation; and of man, compounded of soul and body, whose highest state is a profound abstraction from all external things and union by meditation (*yoga*) with the Supreme. This is completed for ever by *nirvāṇa*, or absorption into the very nature of Brahma, as a drop of water is absorbed or lost in the sea. In the Bhagavad Gītā the Supreme Being is represented under five different forms or manifestations of being:—(1.) As *Adhyātman*, or Supreme Spirit: this spiritual essence is his proper nature (*svabhāva*). In his relation to gods and men he is (2.) the Supreme Deity (*Adhidaiva*), as being both their origin and their ruler.

Of the existing kosmos, including men and mere forms of matter, he is (3.) the Indivisible (*Akshara*), the living energy which animates all living things, in which form he is sometimes called *Jivabhūta*, the Principle of Life; and (4.) the Divisible (*Kshara*), the limited and various forms or individualities of men and things. Lastly, as the object and cause of religion, he is called (5.) the Lord of Sacrifice (*Adhiyajna*), and in this respect he is incarnated as *Krishna*, since it is difficult for flesh-encumbered mortals to rise to the conception and worship of a purely spiritual being (viii. 3, 4). As the Supreme Deity, *Adhidaiva*, he is also called *Purusha*, which means both soul and a male being, for in this form he is the creator of gods and men.

This is a wide departure from the system of Kapila, who limited his speculations to the visible world, and what might be inferred by human reason, or known by the facts of consciousness. Like Fichte, he held apparently that man can know nothing above himself by any mental effort of his own, and can therefore have no direct knowledge of God. Sacrifice and religious worship found, therefore, no place in his system, or if it was accepted for some reason apart from his system, it was subordinate in itself and its results to philosophical knowledge. The author of the *Gītā* takes a wholly different position on the question of a Supreme Being, and approaches more nearly the Vedāntist system; but yet he differs very widely from the commonly received doctrines and ritual. In his view the Supreme Being is One, without a rival, without such attributes as were assigned to the gods in the popular belief, and unstained by any of their passions or vices, from whatever source his ideas were derived, whether

from some knowledge which came from a system lying wholly apart from the Hindū creed, or from the working of his own mind, he rose here to a height of conception far beyond the level of his age or his race. The unity of the divine nature was not wholly unknown to the Hindū mind, but practically this idea was buried under a mass of ritual, whose offices were assigned to many gods, of varying degrees of power and goodness. The One Supreme Spirit appears, indeed, incarnate as Kṛishṇa, and here our author's Brahmanic training appears; but in his proper spiritual nature he is "the supreme Brahṁā, the supreme abode, the highest purification (the holiest of the holy, *Telang*), the Eternal Creative Power (*Purusha*), Divine, the Lord of Gods, Unborn, the mighty Lord (*Vibhu*)" (x. 12). He is the source of all things, whether spirit or matter, the efficient and material cause of the whole universe. Here our author comes very near the pure Pantheism of the common Hindū creed. All souls are a part of Brahṁa's spiritual nature, individuated by their connection with bodily forms; but yet, having issued from him, they return, at least in their highest state, to him, to be absorbed in his infinite being. The existence and the immortality of the soul are asserted as truths which could be denied only by narrow-minded worldlings, in whom the pleasures of the senses had dulled every nobler faculty. The soul never began to be; it can never die, nor can it ever grow old (ii. 12, 13). At the death of the body, which is only the soul's fleshly covering, it enters into a new body. Taking with it the subtle body (*linga*), a surrounding frame composed of the subtler forms of matter, with this it enters another world, where only the coarser animal frame is developed. This latter utterly perishes when the soul

abandons it. The doctrine of metempsychosis, or transmigration of souls, is therefore distinctly taught. It is a doctrine which, more than any other, has gained a general acceptance in Eastern countries: it belongs equally to the system of Kapila and the most advanced Vedāntist school.

The Supreme Being is also the source of all material existences (x. 2, xiv. 3). In his exposition of this doctrine our author differs widely from the Sāṅkhya system, and from the Mīmāṃsā or Vedāntist view. Kapila taught that Prakṛiti (Nature) was the material source of all beings or corporeal forms; soul being entirely distinct and eternal both as to the future and the past. In the Vedāntist school all bodily forms or material existences are mere illusion (*māyā*); a temporary appearance, like an image of the moon in water, with which it has pleased the One Sole Being to veil for a time his purely spiritual nature. The watchword of this school is *advaita*, or "non-dualism." Its creed is simplicity itself. In the Chhāndogya Upanishad (iii. 14) it is thus expressed: "All the universe is Brahmā; from him it proceeds; into him it is dissolved; in him it breathes." It is comprised in the simple formula, *Ekam evādwitīyam*, "One thing (essence) only, without a second." There is therefore properly neither cause nor effect. All that exists, or that seems to exist, is only Brahma. The difficult, or rather the impossible, problem of the origin of matter and of existing forms is set aside by a mere negation of matter, the only existence being the One Eternal Spirit. Here is a doctrine which lies in the absolutely opposite pole to that of many modern scientists, who can see in the varied forms of existence, and in the will, the intellect, and the affections of men, only different phases of matter. The creation

of our author, however, did not accord with any of these. In his view, Prakṛiti, or material Nature, was a part of the Supreme Being, in whom there was a duality in this respect, Prakṛiti being his lower nature. The term which Kapila applied to primeval matter, the *ύλη* of the Greeks—*Avyakta*, the Unmanifested or Undeveloped—is assigned to this element of the divine nature (ix. 4); hence all things are said to be from him (x. 8); all things are said to be in him, but he is not in them, *i.e.*, as a spiritual being; in that which gives him his peculiar name he is not in them.

He is, however, in all as the Principle of Life (*jīvabhūta*), the living energy by which all beings are animated (vii. 5); the undivided spiritual force which corresponds to the *anima mundi* of Western philosophers. Hence there are said to be two spiritual existences (*puruṣa*) in the world, the Divided, or the individual soul in each body, and the Undivided, the universal, vital principle referred to. "But," it is added, "there is another Spirit (*puruṣa*), the Highest, called the Supreme Soul" (*paramātmān*); and Kṛishṇa, speaking as of this Supreme Being, continues: "Wherefore, since I surpass the Divided and am above the Undivided, I am called in the world and in the Vedas the Highest Spirit" (*puruṣottama*) (xv. 13, 17, 18). The Vedāntist, who admits only one existence, affirms that the *Jīvabhūta*, or Principle of Life, and the *Paramātmān*, or Supreme Spirit, are absolutely one and the same; for the whole phenomenal world, and that which animates it, are only manifestations, and, with regard to phenomena, illusive manifestations, of the One Being. The Vedāntist doctrine of illusion (*māyā*), which denies all true reality in the phenomenal world, is of late introduction. The

word appears in the *Gītā*, but not in the Vedāntist sense. The outer world is an illusion, not because it has no real existence, but because it veils the Spiritual Being who pervades all things; and men are thus deluded so far as to maintain that nothing exists except that which meets the senses. "I am not manifest to every one," *Kṛishṇa* says, "being enveloped by my mystic illusion. This deluded world does not recognise Me, the Unborn and Eternal" (vii. 25).

This Supreme Spirit is, then, the source of all existences, whether spiritual or material; they are portions of himself, but they are separate existences for the present, being divided by the limits of corporeal existence. All souls are from him, and their highest happiness is to be reabsorbed into his essence. How, then, can this great blessing, this highest of all blessings, be obtained? Here, in answering this question, the method of our author is, in the main, that of Patanjali; differing from Kapila, who taught that the soul gained an eternal deliverance from matter by gaining a knowledge of itself, in knowing both soul and matter; and from the common Vedāntist view, in giving an objective reality to material forms, and thus making the separation of the imprisoned soul more distinctly expressed. The Vedāntist, however, is compelled to speak of bodily forms as if they were realities. In the *Ātmabodha* (Knowledge of the Soul), attributed to Śaṅkara, the soul is spoken of as being enveloped in five investing sheaths, and as being divested of them "by force of meditation."¹ Here the writer seems to be influenced by the system of the *Bhagavad Gītā*, and a commentary on the book is ascribed to him; but the

¹ Indian Wisdom, p. 120.

common Hindū idea of gaining any blessing is by sacrifice and ritual. Though Brāhmans speak of deliverance (*moksha*), it is difficult to give a consistent meaning to the word, for the phenomenal world only exists in appearance, and every soul is even now absolutely one with, or part of, the One sole Existence. In the system of Patanjali, the union of the soul with the Supreme is the result of long-continued pious meditation. An elaborate system of rules is provided, by which the passions may be subdued, the soul may be kept in a state of complete indifference with regard to external things, and fixed in meditation on the Supreme. A very exalted idea, but too high for human nature to carry out to perfection. Yet it was supposed that a state might be attained even here in which the soul would rise above the control or the limitations of the body, and become, in a certain sense, incorporeal (*videha*). Our author had evidently been trained in the school of Patanjali, or had studied his system with admiration. His own views of the nature and powers of the soul are very elevated, and are grandly expressed (c. ii.) The soul is immortal; it is capable of rising to communion with God; its highest state is to enjoy that communion; its proper destiny is to return to that eternal source from which it sprang and be lost in Him. The man who leaves even his wife and children and goes as a recluse (*muni*) to the recesses of a forest, that in silence and solitude he may meditate on the Supreme with unflinching devotion, has attained to the highest state of man. But it is evident that this overstrained ideality is not suited to the mass of mankind, and that it is incompatible with the duties that our several relationships bring upon us. It is an idea, an aspiration,

that has fascinated many noble minds, without the pale of the Christian Church as well as within it. But in India, as in Europe, the attempt to rise above our human nature has resulted only in failure. The Yogin, or devotee, became a mere hypocrite or charlatan, leading an idle life, and supporting himself by a useless show of religious austerities or by more immoral devices. This result seems to have been manifest in our author's time. The true system of *yoga* had been lost, and must be revived. But the disciple differed from his master in one important point. He saw that the pure abstraction of a religious devotee was not possible for all men, and that it was opposed to the just claims of family and caste. He contended still that mental devotion (*buddhiyoga*) was the best, but that devotion by work (*karmayoga*) might also lead to the great blessing of *nirvāṇa*.

But all work must be done without "attachment" (the Sanskrit term *sanga* having the same double meaning as this word), that is, it must be done simply as duty, without any emotion, with indifference to all attendant circumstances, and especially without any desire for reward (*phala*, fruit). To do even religious acts in the hope of gaining heaven,¹ even the heaven of Indra, bound the soul still to the prison of the body in successive births. Its highest destiny, absorption into the Supreme Being, might be gained, or at least promoted, by works, but the necessary condition of such works was their absolute freedom from all selfish hope of gain. If done in this spirit, then action was even laudable, especially such action as was

¹ The ecclesiastic student will see parallel to this doctrine in the teaching of the Jesuit school, represented by Molina and Maldame

Guyon, which taught that the incentive to a godly life should not be the hope of heaven, but the pure love of God.

required by the particular caste to which a man might belong. It was the duty, therefore, of his hero, Arjuna, to fight, for he was of the Kshatriya or warrior caste, and this duty is enforced by much ingenious casuistry, by which renunciation (of works: *sannyāsa*) is reconciled with devotion by work (*karmayoga*), which is done by renouncing all the "fruit" of works. This kind of renunciation is called *tyāga* (forsaking). Works done in this spirit of absolute indifference to all external things might lead to the great blessing of *nirvāṇa*; but if done from any desire of gain, they were imperfect, and could only lead to a temporary abode in one of the heavens of the gods, however good or useful they might be relatively. But though works are so far admitted into his system, the highest state below is that of perfect repose, with constancy in meditating on the Supreme; and his highest type of man is the recluse (*muni*), taking up a solitary resting-place far from the haunts of men, renouncing all the blessings of this world, and even hope itself, holding the mind in check until thought ceases, and thus waiting in pious abstraction for the happy hour when he will be absorbed into the infinite Brahma.

The material world was not, however, ignored by our author as an object of speculation. In treating of physics he adopts the system of Kapila, which has been generally adopted or acquiesced in by Hindū writers, though of different schools of thought in other respects. In the Sāṅkhya system,¹ Prakṛiti, or primordial matter, is assumed as the source of all material things: it is eternal, both as

¹ For a fuller account of this system I must refer my readers to a translation, with notes, of the Sāṅkhya Kārikā, in this series of Oriental works.

to the past and the future; uncreated, and having in itself a potentiality of issuing forth and forming all material existences. It is acted upon unconsciously by a desire or purpose to set soul free from all contact with matter, that the former may know no longer the pains of this mortal life, by regaining its primal state of unconscious repose. This primal matter has three constituent elements, called *gunas* or threads, which are (1.) *Sattwa* (goodness), which is of a fine and elastic nature; (2.) *Rajas* (passion), the element of motion, active and restless, of which things animate (except the gods) are chiefly formed; and (3.) *Tamas* (darkness), the source of inanimate things and of stupidity and delusion. Nature, when undeveloped, is called *Avyakta* (unmanifested), and *Vyakta* (manifested) when developed in the manifold forms of the existing world. The nature and excellence of these forms depend on the nature of the *guna* that prevails in it, and the manner in which each may be modified by the other.

The first production of Nature is (1.) *Buddhi* (intellect), which is the first link in the chain of agencies by which the soul becomes cognisant of the external world; (2.) *Ahankāra* (consciousness), the seat of our sense of being or self-consciousness. From *Ahankāra* (which corresponds to the "mind-stuff" of Professor Clifford) proceed (3.) the five subtle elements (*tanmātra*), which underlie (4.) the five gross elements (*mahābhūta*). The former bear the technical names of sound, tangibleness, odour, visible-ness, and taste. The gross elements are ether (*ākāśa*), connected with the subtle element called sound; air (*vāyu*), from the element tangibleness; earth, from the element called smell; light or fire, from the element visibility, and water from that of taste. From *Ahankāra* proceed

the five senses (*indriya*—both the faculty and the bodily organ), which are the senses of hearing, touching, smelling, seeing, and tasting; and the five organs of action, the voice, the hands, the feet, and the organs of excretion and generation. A third internal faculty, called *manas*, is usually placed, in the order of enumeration, after the senses and the bodily organs, from its connection with them. It is the faculty by which the sensations are individually received and formed into concepts of a primary form: these are transmitted to consciousness (*Ahankāra*), by which they come into a clear, conscious state, as into the light, and then they are borne to intellect (*Buddhi*), by which they are formed into complete conceptions, which the soul sees as in a mirror, and thus becomes cognisant of an external world. The *manas*, as the seat of sensibility, is supposed to be also the seat of our passions or emotions; for the soul never acts: it is a pure light, existing in and for itself; it knows nothing of those desires that men have for earthly enjoyments, for these are as purely material as the objects of desire.

These twenty-three products are the whole of the *Vyakta*, or matter in a manifest, developed form, and, with the opposite natures of *Prakṛiti* (primal matter) and Soul (*Ātman*) form the twenty-five principles of the Sāṅkhya system. The physical theory of Kapila had an extensive influence on Hindū modes of thought, being found in such different works as the Institutes of Manu, the *Śvetāśvatara Upanishad*, and the *Purāṇas*. Parts of it were incorporated into other systems, in which *Prakṛiti* (Nature) occupies a subordinate position.

In the Sāṅkhya system the soul is invested with a *linga*

or subtle body,¹ formed of the three internal organs, Intellect (*buddhi*), Consciousness (*aṅkāra*); and the *Manas* or receptive faculty and seat of desires, with the five subtle elements. This is peculiar to each soul, and forms the distinct disposition (*bhāva*), the separate nature of each individual. It accompanies the soul in its successive transmigrations to other bodies until a final separation from matter has been obtained; (by knowledge, according to Kapila; by pious meditation, according to Patanjali); and then the *linga* is absorbed for ever in the primal matter (*Prakṛiti*) from which it sprung;² the only source of existing things, according to the Sāṅkhya school.

Another part, and one that is obscure, in this system, is

¹ Sometimes this subtle body is called the *linga-sarira* (linga-body), and at other times the *linga* and the *linga-sarira* are distinguished; but this, I think, is a late refinement. In the *Atmā-bodha* (soul-knowledge) the soul is said to be invested in five cases or sheaths (*kośa*). The three interior cases which are (1.) *Vijñāna-maya* (mere Intellection), (2.) *Mano-maya* (mere *Manas*), and (3.) *Prāṇa-maya* (only breath or the vital airs), form the subtle body.

² The *linga* is referred to in c. xv. 7, 8. That which the soul takes with it on leaving a gross body is this permanent subtle body; not, as Mr. Thomson asserts, by the soul's connecting the senses with itself, that it may know: the reference is not to the soul's knowledge of matter, but to its *ḥyāna* or vehicle. This idea of a subtle body is not peculiar to Kapila. St. Paul speaks of a "spiritual body," and Sir H. Davy has a theory on this sub-

ject not unlike that of the Sāṅkhya school. "It does not appear improbable to me that some of the more refined machinery of thought may adhere, even in another state, to the sentient principle; for though the organs of gross sensation, the nerves and the brain, are destroyed by death, yet something of the more ethereal nature, which I have supposed, may be less destructible. And, I sometimes imagine, that many of those powers, which have been called instinctive, belong to the more refined clothing of the spirit: conscience, indeed, seems to have some undefined source, and may bear relation to a former state of being" (*Last Days of a Philosopher*, p. 215). Here there is not only the assumption of a *linga*, but also a suggestion that it may be affected by the events of a former life, as Kapila taught. (See the translation of the *Sāṅkhya Kārikā* in this series. v. 80.)

the theory of vital ~~airs~~, which are supposed to dwell in the body, and to perform important functions there. These are (1.) *Prāṇa*, ordinary breathing; (2.) *Apāna*, downward breath, acting on the lower parts of the body; (3.) *Samāna*, collective breath, forming the function of digestion and the transmission of food through the body; (4.) *Udāna*, ascending breath, the vital force which causes the flow of blood upwards to the head; and (5.) *Vyāna*, separate breath, which is connected with the skin, and seems to denote a kind of nerve-force by which sensations are conveyed to the *manas*, or receptive and distinguishing faculty. These inventions are not more crude than that of the vital spirits, of which physicians and men of science used to speak, even in the last century. They denote that Kapila had a dim perception of the fact that there are vital forces at work in the human system more subtle than mere inanimate matter.

But all bodies, and all their separate faculties or endowments, and the constituent elements or *guṇas* of Nature (*Prakṛiti*), which now are variously distributed in existing things, shall finally cease to be in their separate or individual forms. The gross body, formed in the womb of the mother, perishes absolutely at the time of death, the particles being absorbed again in Nature (*Prakṛiti*). When the soul has gained complete deliverance from matter, then the subtle body or *linga* will be absorbed for ever in *Prakṛiti*. Finally, according to Kapila, all things will be absorbed into it. Only soul and unformed matter will exist. In the system of the *Bhagavad Gītā*, all things will be absorbed into *Prakṛiti* at the end of a *kalpa*, or period of creation, which is a day of *Brahmā*, or 1000 *mahāyugas*, each of which contains 4,320,000 days; then the sum of

all existences being absorbed in Prakṛiti, the latter, being an inferior part of Brahma, will be also absorbed in him. At the close of the same period of non-creation, a new day will open, and there will be another emanation (*sarga*) of the material part of the Divine Being into the manifold forms of individual life.

The metre used for the most part in the Bhagavad Gītā is the common heroic form, called *Śloka* or *Anuṣṭubh*, consisting of two lines of sixteen syllables each, with a cæsura at the end of the eighth foot. Its form is this—

— — — — — — — — — — — — — — — — — — — —

each line being the same.

In the more lyrical parts another form is used, called *Triṣṭubh*, containing eleven syllables in each half line or pāda. A common variety is of the following form—

— — — — — — — — — — — — — — — — — — — —

a cæsura being generally found at the fifth syllable (Williams' Gram. p. 350).

In preparing this translation of the Bhagavad Gītā, I have had before me the Greek translation of Galanos, and the Italian version of Stanislao Gatti, both supplied by Dr. Reinhold Rost, the learned librarian of the India Office. I have also consulted the French version of Burnouf, the Latin version of Lassen, and the English versions of Mr. Thomson¹ and K. T. Telang. The notes of Lassen have

¹ Mr. Thomson's translation shows that a large advance had been made in the knowledge of Sanskrit, in the interval between the publishing of Wilkins' translation in 1785, and his own, published in 1855. But it contains many errors, some of which seem due to a careless revision of the work as it went through the press. I subjoin a few instances—
"My actions do not follow me" (p. 31), for "My actions do not sully me": *na limpanti*, lit. do not smear; "ne me souillent pas" (Burnouf).

given valuable aid, and I am indebted to a paper on the Bhagavad Gītā, read before the "Akademie der Wissenschaften" of Berlin in 1826, by W. von Humboldt, for a scholarly review of the doctrines contained in the poem. I have also consulted a MS. copy of the Commentary on the Bhagavad Gītā, written by Śrīdhara, which is in my possession, and by the kindness of Dr. Rost another commentary, attributed to Śankara, but written by Śankara Ananda Saraswatī (quot. as Ananda), and called Tātparyā Bodhinī. By the kindness of Dr. Rost, I have had from the India Office a MS. copy of the commentary of Śankara. This I have consulted also, and have referred to it. The former commentary was supposed for a time to be Śankara's, and extracts from it were assigned to him; but I hope that in every such case the error has been corrected.

"No actions bind the man who trusts his actions to devotion" (p. 36), (*yogasannyastakarmāṇam . . . na karmāṇi nibadhnanti*). The version of Lassen is generally followed, and his translation of this passage is, "Qui in devotione opera sua deposuit," meaning "laid aside:" lit. "works bind not him who has renounced works in or by devotion." "Celui qui par l'union divine s'est détaché des œuvres" (Burnouf). "Acts shackle not him who by devotion has all acts renounced" (Telang).

"That devotee . . . attains to distinction in the Supreme Being" (p. 41): *sa yogī Brahmanirvāṇam . . . adbhigacchati*. "Is devotus ad extinctionem in numine . . . pervenit"

(Lassen): lit. to *nirvāṇa*, loss of personality by absorption into Brahma. "Va s'êteindre en Dieu" (Burnouf). In this śloka, the part "qui intus delectatur, intus recreatur" (Lassen) is omitted.

In p. 49 the sentence, "Therefore be thou a Yogin, Arjuna!" is left out.

"There is another eternal existence . . . which does perish when all things perish" (p. 60), for "does not perish" (*na vinasyati*).

In p. 63 the nature of the Asuras is said to be "deluding:" it ought to be "deluding," *prakṛtiṃ mohinī-kṛtsā*. In p. 67 we have, "Worship me by obtaining this finite and wretched world" for "having come to (arjuna) this." &c.. worship Me."

HINDŪ PHILOSOPHY.

THE BHAGAVAD GĪTĀ,

OR

THE SACRED LAY.

READING THE FIRST (a).

OM (b).¹

DHRITARĀSHTRA spoke.²

WHEN my forces and the Pāṇḍavas met together on the sacred plain,³ the Kurukshetra (plain of the Kurus), eager for the fight, what did they, Sanjaya?

SANJAYA spoke.

When the king, Durodhana, saw the army of the Pāṇ-

¹ The italic letters (a), (b), &c., refer to the Philological Notes at the end of each reading.

² Dhṛitarāshtra, the king of a large territory, of which the city Hastinā-pura, the modern Delhi, was the capital. He is said to have had one hundred sons, of whom Duryodhana, the unscrupulous foe of the sons of Pāṇḍu, was the eldest. Being blind, he intrusted the administration of his kingdom to Duryodhana. See Introduction, p. 1.

³ The sacred plain (*Dharmak-*

shetra) was the flat country lying between the rivers Yamunā (Jumna) and Sarasvatī (Sursooty). In the Institutes of Manu (ii. 19) the territory, called Brahmarshi, is said to have included the Kurukshetra plain and the lands of the Matsyas, Panchālas, and the Sūrasenakas. It was called the Brahmarshi country because it was the land of the ancient *rishis*, who were distinguished in former times as wise and holy men. This was the "Holy Land" of India, probably because the Aryan race had first permanently set-

davās drawn up (for battle), he drew near to his tutor,¹ and spoke these words:—

“See, O Tutor! this vast army of the sons of Pāṇḍu, set in array by thy wise pupil, the son of Drupada.²

Brave men are there, equal in battle to Bhīma and Arjuna; Yuyudhāna,³ Virāṭa,⁴ and Drupada of the great car;⁵

5 Dṛishtaketu,⁶ Chekitāna,⁷ and the brave king of

tled there, after it had taken its southern course from the lands beyond the Himalayan range. Here, too, the Brahmanic system seems to have been first developed. This view is supported by a passage in the Śatapatha Brāhmaṇa (xiv. 1, 2).

‘The gods Agni, Indra, Soma, Vishnu, Makha, and all the gods, except the Āświns, were present at a sacrifice. Kuru-kshetra was the place of their divine worship. Hence, they say, Kuru-kshetra is the place where the gods offer sacrifice’ (Muir, Sans. Texts, ii. 100, and iv. 125).

The Sarasvatī, though an insignificant stream, is accounted one of the sacred rivers of India.

The plain of Kuru is named from Kuru, the *heros eponymus* of the tribe. In the Bhagavad Gītā, the term Kurus is applied exclusively to the party which supported Duryodhana, though Kuru was the ancestor of both the hostile parties.

¹ The ūhārya, or instructor, of the king, was Droṇa, son of the sage Bharadvāja. He was a Brāhmaṇ by birth, but having been instructed in the art of war by Parashurāma (Rama of the axe, the sixth incarnation of Vishnu), he had been a tutor in military science.

to Duryodhana and other chiefs of the race. He was slain by Dhrishṭadyumna, son of Drupada, in a fight described in the seventh book (Droṇa-parvan) of the Mahābhārata.

² The son of Drupada, who was king of the Pāṇchālas, was Dhrishṭadyumna, his eldest son, mentioned above.

³ Yuyudhāna was also called Sātyaki, a patronymic from his father, Satyaka. He was of the Yadu tribe, whose territory lay to the west of the Jumna.

⁴ Virāṭa was king of the Matsyas, whose country formed part of the sacred plain Dharmakshetra. See Note 3.

⁵ Drupada is called *mahārathas* (borne on a great car), to denote his rank. The war-chariot was used only by the leaders of the host, each of whom was accompanied by his charioteer (*sūta*).

⁶ Dhrisṭaketu was king of the Chedi tribe, whose chief town was called *Suktimati*, probably connected with *Suktimati*, a name given formerly to one of the seven mountain ranges of India.

⁷ Chekitāna is only known as a chieftain in alliance with the Pandavas.

Kaśi;¹ Purujit² and Kuntibhoja,² and Saivya, chief of men;³

Yudhāmanyu the bold, and the brave Uttamaújās;⁴ the son of Subadrā,⁵ and the sons of Drupadī,⁶ all borne on great cars.

But know, O best of Brāhmans! who are the most distinguished among us, the leaders of my army; these I name to thee that thou mayest know them:

Thyself,⁷ and Bhishma,⁸ and Karṇa,⁹ and Kṛipā,¹⁰ victorious in battle; Aśwatthāman,¹¹ Vikarṇa,¹² and also Saumadatti,¹³

¹ Kāśi is the modern Benares.

² Purujit and Kuntibhoja were brothers. The latter, having no children, adopted Kuntī, called also Prithā, eldest daughter of Sūra and Mārishā. She became the wife of Pāṇḍu, and had three sons, Yudishthira, Bhīma, and Arjuna, who is often therefore called Kaunteya or Pārtha, that is, son of Kuntī or Prithā.

³ Saivya was the king of the Shivas, the Sibæ of the Greeks (Lassen).

⁴ Yudhāmanyu and Uttamaújās are only known as chieftains in the Pāṇḍu host.

⁵ Subhadra (a generic name) was the son of Arjuna and Subhadra, the sister of Kṛishṇa. His proper name was Abhimanyu.

⁶ The sons of Drupadī or Kṛishṇā, a daughter of Drupada, were Prativindhya, Sutasoma, Śrutakīrti, Satānīka and Śrutaseṇa. Each of the five sons of Pāṇḍu was the father of one of them.

⁷ Duryodhana is here addressed as "my Lord," equivalent to "my Lord."

⁸ Bhishma, the commander-in-chief of the army of Duryodhana, was a son of Śāntanu, a descendant of Kuru by the goddess Gangā. He was great-uncle to Duryodhana and the sons of Pāṇḍu. On the tenth day of the battle he was slain by Arjuna.

⁹ Karṇa was a leader in the army of the Kurus. He was said to be the son of Sūrya (the Sun) and Kuntī, before the marriage of the latter with Pāṇḍu. He was king of the Anga country, situated in Bengal, and was slain in a subsequent fight by Arjuna (Mahābh. viii. 4798).

¹⁰ Kṛipā was a brother of Kṛipī, the wife of Droṇa, and king of the Panchālas. See Note 3.

¹¹ Aśwatthāman was a son of Droṇa and Kṛipī.

¹² Vikarṇa was the third of the hundred sons of Dhṛitarāshṭra, and was one of the Kuru party.

¹³ Saumadatti was a son of Soma, the king of the Bahikas, who occupied the country between the Ganges and the Indus.

And many others, who give up their lives for my sake, armed with many kinds of weapons, and all well skilled in war.

- 10 These forces of mine, which Bhīshma commands, are not sufficient (c), but their forces, commanded by Bhīma, suffice (for the contest).

Therefore do ye, even all of you, in all the lines as placed in your divisions (d), give support to Bhīshma."

The aged Kuru grandsire,¹ the fiery-hearted, in order to cheer him, blew his trumpet (conch-shell), blaring out on high a lion's roar.

Then suddenly the trumpets and the kettledrums, the cymbals, drums, and horns, were sounded: that sound was an uproar.

Then standing in their great car, yoked to white horses, the slayer of Madhu² and the son of Pāṇḍu³ blew their celestial trumpets.

- 15 Hrishikeśa (e) blew the "Pāṇchajanya,"⁴ Arjuna, the

¹ Bhīshma, who sought to revive the drooping courage of Duryodhana.

² Krishna was called Mādhava, because (according to Lassen) he was a descendant of Madhu, one of the tribe of the Yādavas, in which, in his human nature, Krishna was born; but more probably because he slew a *dattya*: (giant or demon) named Madhu.

³ The son of Pāṇḍu is Arjuna, the third of Pāṇḍu's five sons; but to give a divine origin to the hero, he was asserted to be the son of Indra, as Bhīma, his brother, was said to be the son of Yama.

Krishna, though a god, and, in fact, Vishnu himself, was in his human nature the *sāta* or charioteer of Arjuna.

⁴ So called from being formed from the bones of the giant Pāṇchajanya. When Krishna was under the tuition of Sandipani, a son of the latter was drowned in the sea of Prabhāsa, and was dragged to the bottom by this giant or demon. Krishna dived into the sea, slew the giant, and restored the son to his father. Of the giant's bones he made a trumpet in the form of a conch-shell.

"God-bestowed;"¹ the wolf-hearted, terrible in deeds,² blew his great trumpet, "Paundra."³

The king (rāja) Yudishthira,⁴ son of Kuntī, blew the "Eternal Victory;" Nakula and Sahadeva,⁵ the "Sweet in tone" and "Flowered with gems;"⁶

.And Kāśya, chief of archers, and Śikhāṇḍin⁶ of the great car, Dhṛiṣṭadyumna and Virāṭa and the unconquered, Sātyaki,

Drupada and the sons of Drupadī, all together, O king of earth! with the large-armed sons of Subhadra, blew severally their trumpets.

That noise rent the hearts of the Dhartarashṭrans, for the uproar made both earth and heaven resound.

Then he whose ensign is an ape,⁷ the son of Pāṇḍu, seeing the Dhartarashṭrans now drawn up (for battle), and the flight of weapons begun, took up his bow,

And said thus, O king of earth! to Hrishīkeśa⁸

¹ The trumpet of Arjuna is called the "God-bestowed," because it was the gift of his father, Indra.

² *Bhīmakarma*, a doer of dreadful (bhīma) deeds; a play on his name. "Wolfish-hearted," lit. "having the entrails of a wolf," either on account of his voracity, which was said to be very great, or of his ferocious nature.

³ Paundra. Pundra means (1) a country lying in Bengal and Bihar, and (2) a sugar-bearing reed. Paundra is connected probably with the first meaning.

⁴ Yudishthira was the eldest of the three sons of Kuntī. His father, according to the legend, was Dharmā, the god of justice.

⁵ Nakula and Sahadeva were the

twin sons of Mādri, the second wife of Pāṇḍu, but fabled to be the sons of the two Aświns, supposed to be the gods who usher in the morning and evening twilight.

⁶ Śikhāṇḍin, from śikhāṇḍa, a circular arrangement of three or five locks of hair on each side of the head, sometimes adopted as a mark by the Kshatriya or military caste.

⁷ The Indian warriors formerly bore their standards on their war-chariots. Arjuna received this name, Kapidhwaja (ape-bannered), because he bore this sign.

⁸ A name of Kṛishṇa. For an explanation of this term and of Keśava, see Philological Notes.

Even if they whose minds are stricken by greed see no evil in the destruction of a tribe or in the oppression of friends,

Should not we resolve to turn away from this sinful deed, we who look on the destruction of a tribe as a sin, Janārdana?

By the slaughter of a tribe the tribal rites, eternal (in obligation) are destroyed; by the destruction of rites the tribe becomes impious;

40 By the prevalence of impiety, Kṛishṇa! the women of the tribe become corrupt, and when the women are corrupt, confusion of castes arises, Varshneya!¹

This confusion² brings the tribe-destroyers and the tribe down to hell, for their forefathers, deprived of libations and *pinḍas*, fall (from heaven).³

¹ A name of Kṛishṇa, from Vṛishṇi, one of his ancestors.

² By the destruction of the males the rites of both tribe and family would cease, because women were not allowed to perform them; and confusion of castes would arise, for the women would marry men of another caste. Such marriages were considered impure (Manu x. 1-40). Such marriages produced elsewhere a confusion of classes. Livy tells us that the Roman patricians, at the instance of Cantuleius, complained of the intermarriages of the plebeian class with their own, affirming that "omnia divina humanaque turbare, ut qui natus sit, ignoret, cujus sanguinis, quorum sacrorum sit" (iv. c. 1 and 2).

³ This refers to the neglect of the *śrāddha*, a religious rite on behalf of a deceased father, grandfather, and great-grandfather, and some-

times to ancestors in general, in which libations of water and *pinḍas*, or balls of rice-meal, &c., mixed with clarified butter, were offered to the manes of deceased ancestors, with many pious ceremonies. We are informed in the Institutes of Manu (iii. 189) that the spirits of deceased ancestors are present at these rites, hovering round the offerers and the attendant Brāhmanas, and sitting by them when they are seated. The food offered is supposed to give a real nourishment to these manes, who are dismissed at the end of the rite with the following prayer:—"Fathers, to whom food belongs, guard our food and the other things offered by us, venerable and immortal as ye are and conversant with holy truths. Quaff the sweet essence (of the food); be cheerful and depart contented along the path wherein the gods travel" (Colebrooke, Asiat.

By these caste-confusing sins of the destroyers of a tribe the eternal rites of tribe and family (*m*) are lost.

The dwelling of the men who destroy family rites, Janārdana! is eternally in hell: thus we have heard from sacred books.

Alas! we have resolved to commit a great sin, who are striving to slay our kindred from the lust of dominion and pleasures.

- 45 It were better for me if the Dhārtarashṭrans, with arms in hand, should slay me, unresisting and unarmed, in the fight.

SANJAYA spoke.

Having spoken thus in the (midst of the) fight, Arjuna sat down upon his car-bench, letting fall his bow and arrow, being overwhelmed in heart by grief.

Soc. Res. vii. 269). This path is supposed to be the Via Lactea or Milky Way. It is not explained by Hindu writers why deceased ancestors should fall from the heaven to which they have ascended if these rites should be withheld; but it is believed that they will fall, on this account, even to the lower regions. The heaven of the ancient fathers (*Pitris*) was in the moon (Asiat. Res. vii. 267).

¹ Thus the sacred Bhagavad Gītā, among the Upaniṣads, in the science of Brahma, in the book of devotion, in the discourse of Kṛishṇa and Arjuna, Reading the First, whose title is

THE DESPONDENCY OF ARJUNA.

¹ The title at the end of each I have subjoined. Sometimes a reading or chapter varies in different MSS. The usual form is that which it is a modern addition.

PHILOLOGICAL NOTES.

(a) *Adhyāya* (reading) is used in books such as the Institutes of Manu, &c., in which formal instruction is given, or in the Sacred Books. The minor divisions, says Lassen, of the epic poems are called *sargas* (emanations, creations). The latter term is not used, however, in the Mahābhārata.

(b) *OM*. This mystic monosyllable, formed by the union of the letters *a*, *u*, *m*, is supposed to represent the Hindū triad, Brahma, Vishnu, and Śiva; probably it represented in an earlier age the triad of Agni (fire), Varuṇa (watery atmosphere or investing sky), and Marut (wind). It is prefixed to works of a religious kind only; and sometimes from a feeling of awe, such as that with which the Jews regarded the name Jehovah, it was not spoken, or only in a low tone. Sometimes it is omitted, as in the Paris codd. A. and D. and a MS. in my possession. The constant use of it is, however, enjoined. "Let the Brāhman always perform *pranava* (lit. praise, i.e., pronounce the syllable OM) at the beginning and end (of a reading). If the OM be omitted at the beginning, (his learning) flows away; if at the end, it is broken in pieces (Manu ii. 74).

The poem is generally preceded in Hindū MSS. by a rather long introduction, formed partly of verses taken from the poem, and partly of a *dhyāna*, or pious meditation. As it is not a part of the poem itself, it is here omitted.

(c) *Aparyāptam*, "impar certaminū" (Lassen); "not sufficient" (Thomson); "unhinreichend" (Lorinser); "innumerable" (Burnouf and Telang). In the Peters. Dict. *paryāpta* is translated by "erfüllt," "hinreichend," "genugend." The literal translation is "inadequate," "unmeet;" but the unfitness may be either in the want of preparation or of numbers.

Paryāptabhoga (Manu iii. 40), having ample enjoyments, is in favour of the meaning "insufficient in numbers;" but Śrīdhara and other commentators explain the word as "vast," "unlimited."

(d) *Ayaneshu cha sarveshu yathā bhāgam avasthitās*. The translation in the Petersburg Dict. is "per tramites aciei cunctos secundum ordines collocati."

(e) *Hṛishīkeśa*, a word variously explained. Hindū commentators derive it from *hṛishika* (a sense) and *īsha* (a lord), making Kṛishṇa, of whom it is an epithet, "Lord of the senses," as identical with the supreme Brahma. But *hṛishika* is a doubtful word, and the meaning assigned to the term is not especially applicable to Kṛishṇa or Brahma. More probably from *hṛish*, to become strong or stiff, and *keśa*, hair of the head (caesaries). (See Peters. Dict. s. v.) Kṛishṇa is represented as having strong curly hair, and we may compare this epithet with *auricomus*, applied to Apollo.

(f) *Achyuta*. "O Dive" (Lassen); "O Immortal One" (Thomson); "nie Fehlender" (Lorinser). Telang translates it, "O undegraded one," but this is, I think, incorrect. It is compounded of the neg. *a* and *chyuta*, p.p. of *chyu*, to fall, drop off, perish. It is found in the Rig-Veda (i. 52. 2), where a mountain is said to be *achyuta*, unshaken or unmoved by the torrents. Mr. Muir (Sans. Texts, iv. 168) quotes a passage in the Rāmāyana where it is applied to Madhusūdana (Vishnu), and he translates it by "unfalling." In the Pali Dāṭhāvansa (i. 3), *achevuta* is applied to the state of *nibbāna* (*nirvāṇa*). The Peters. Dict. expresses the exact meaning in translating it by "feststehend," "unvergänglich."

(g) *Nirikṣhe*, and (h) *avakṣhe*. The root *ikṣh*, when compounded with *ad* (at), means to look at; when comp. with *upa*, to regard, to consider, to look at earnestly or with solicitude.

(i) *Gudākeśa*, a name of Arjuna. Derived by the Hindū grammarians from *gudāka* (sleep), and *isha* (lord); but more probably, as by Lassen and in the Peters. Dict., from *gudā*, a round mass, a ball, and *keśa*, hair of the head: "*cujus capilli globulorum instar intorti sunt*" (Lassen). It is similar in meaning to *Hrishikeśa* (l. 29).

(j) *Nimittāni*. *Nimitta* has the double meaning of "cause" and "sign" or "omen." It is not certain whether Arjuna is speaking of some omens then present before him, or of the causes of evil that seemed to lie in the condition of affairs. The Hindūs were wont, as the Latins and other races, to divine by birds and other animals, or by natural appearances. "*Vulgatam fuisse inter Indos auguriorum superstitionem e Rāmāside discimus* (i. c. 74). *Describitur congressus mirabilis Rāma Jāmadagneii cum Rāma Dasarathida, quem prænuntiant Dasarathæ volucres horrendæ undique vocibus obstrepentes. Quo facto, Vasisṭhas, fatorum gnarus, declarat eminere periculum horrendum, e divinarum volucrum ore emissum*" (Lassen). See *Sakuntalā*, p. 20, Prof. Williams's ed. *Keśava* (having a large bush of hair), an epithet of *Kṛishṇa*. २७६७

(k) *Janārdana*, a name of *Kṛishṇa*. Schlegel translates the epithet by "O mortalium votis expetite!" following the Hindū scholiasts. The Peters. Dict. more correctly by "die Menschen aufregend, bedrängend," from *jana* (a man) and *ard* (to vex, to wound). Schlegel would connect the two meanings by saying that perhaps we ought to understand the word as applied to *Kṛishṇa*, "*ut sit, qui desiderio sui corda hominum vexat.*" The forced explanation of the scholiasts probably arose from a desire to soften down what seemed a hard expression. "Vexer of his foes" seems to be the correct interpretation. "Because he made the *Dasyus* tremble, he is *Janārdana*" (*Māhābh.* v. 2565).

(l) *Āintāyīnas*, lit. bearing an outstretched bow and hence

threatening the lives of men ; robbers, murderers. Śrīdhara, a scholiast, says that the term included incendiaries, poisoners, assassins, thieves, robbers of land and of other people's wives, and that the Kurus had acted all these parts against the sons of Pāṇḍu.

(m) *Jātidharma*, *kuladharmā* ; *jāti* = *varṇa* (caste), *kula* = family or tribe, say the Hindū commentators.

READING THE SECOND.

SANJAYA *spoke*.

• To him, thus deeply affected by pity, with his troubled eyes filled with tears and desponding, the slayer of Madhu, addressed these words :—

“ Whence, Arjuna ! has come to thee in a difficulty (a) this vile depression, unmeet for one of noble race, debar-
ring from heaven ¹ and causing disgrace ?

“ Yield not to unmanliness, O son of Prithā ! it becomes thee not. Cast off this base faint-heartedness and arise, O destroyer of foes ! ”

ARJUNA *spoke*.

O slayer of Madhu ! how shall I assail with my arrows in the battle Bhishma and Droṇa, who are worthy of honour, O slayer of foes ?

² For it were better to feed on the food even of beggary for life than to slay these much-honoured teachers (*gurus*); yea, if I were to slay these teachers, though greedy of wealth, I should eat of viands stained with blood.

We know not which would be the better lot for us, that we should conquer them or they should conquer us. If we should slay these Dhārtaraṣṭrans, here drawn up in array before us, we should not wish to live.

¹ Warriors dying bravely in battle were supposed to go to the heaven of Indra, as the Scandinavian heroes to the Valhalla of Odin (Vishnu P. i. 5. 33).

² Here the metre is changed to one called *Trishubh*. (See Introd. p. 16.)

I, who am stricken in soul by pity and (the sense of) guilt (b), and confused in mind about duty, pray thee to tell me certainly what is the better (course). Declare this to me: I am thy disciple;¹ teach me now prostrate before thee.

For I see not what can avail to drive away this grief that dries up my senses, though I should attain on earth to a vast, unrivalled dominion, and even to the supreme rule of the gods (*suras*).

SANJAYA spoke.

Gudakeśa (Arjuna), having spoken thus to Hṛishikeśa (Kṛishṇa), O destroyer of foes! said to Govinda, "I will not fight," and became silent.

Then Hṛishikeśa, gently smiling, O son of Bharata! addressed him, thus desponding, with these words, between the two armies.

THE HOLY ONE spoke.

Thou grieveest for those who need no grief,² but thou speakest words of wisdom. The wise grieve not for the dead or the living.

¹ Arjuna was not, in a strict sense, the disciple of Kṛishṇa, but he puts himself in the position of one, that he might be guided in his present perplexed and troubled state. The honour claimed for the Guru, or spiritual guide, was excessive. In the Bhāgavata Purāṇa he is put on a level with Deity itself.

² Thus the poem begins as an expression of indifference. It may

be divided into three parts, each containing six chapters or readings. The first treats mainly of the Yoga system; the second, of the Supreme Being; the third, of the Sāṅkhya system of philosophy. The author, however, regards all these subjects from his own standpoint as an independent thinker, and his system is therefore eclectic.

But I was never non-existent,¹ nor thou, nor these rulers of men, nor shall any of us hereafter cease to be.

As in this (present) body, childhood, youth, and old age appertain to the embodied (soul), so also it obtains another body.² The wise man is not troubled thereat.

But the contacts (*c*) of matter,³ O son of Kuntī ! causing cold and heat, pain and pleasure, come and go, being only temporary : these bear with firmness, O son of Bharata !

15 For the man whom these things afflict not,⁴ O chief of men ! who is steadfast, the same in pain and pleasure, is formed for immortality (*d*).

That which is unreal has no (proper) existence, and that which is real never ceases to be :⁵ but the limit (*e*) of both is seen by those who know the truth.

¹ The first doctrine of the poem is the immortality of the soul, which Kapila affirmed to be eternal, both *e parte ante* and *e parte post*.

² The second doctrine is the transmigration of the soul to different bodies. The body formed in the womb is absolutely dissolved into its primary elements after death ; but the *linga*, or "spiritual body," formed of the finer elements of matter, accompanies the soul in all its migrations, until the latter has attained to *nirvāṇa*, or absorption into the supreme Brahṁā. The *linga* is then dissolved into the primary material essence, called *Prakṛiti* or Nature (Introduction, p. 12). The literal translation of these lines is : "As childhood, youth (or prime), and age in this (the present) body are (the accidents) of the embodied soul," &c. The soul has in reality no change, and there-

fore remains the same in the successive changes of the (gross) body, and in migrating to another body.

³ "Matter-contacts," the contacts of the soul with matter by means of the organs of sense. The Sanskrit *mātra* (Lat. *materia*), from *mā*, to measure, denotes the measurable or finite, in opposition to the infinite Brahṁā.

⁴ Here the result of the *yoga*, or devotional system of Patañjali, is expressed. The soul, being absorbed in meditation on the Supreme, becomes indifferent to all earthly things.

⁵ This accords in part with the systems of Kapila and Patañjali. According to the former, *Prakṛiti* or primeval matter is eternal and indestructible. The various forms of matter have only a conditional, not an absolute or real existence. In the Theistic form of his system

Know also that He (That) which spread out¹ this All can never perish. No one is able to cause the destruction of this Eternal.²

These (bodies) are called the mortal bodies(*f*) of the eternal, imperishable, infinite, embodied (soul): wherefore fight, O son of Bharata!

He who deems this to be a slayer, and he who thinks that it can be slain, are both undiscerning: it slays not, and it is not slain.

20 It is never born, and it never dies: it has never been brought into being, nor shall it ever be brought hereafter. Unborn, undying, eternal, primeval (*g*), this is not slain when the body is slain.

How can that man, O son of Prithā! who knows it to be indestructible, eternal, unborn, and undying, cause any one to be slain, and how can he slay?

As a man, having cast off his old garments, takes others that are new, so the embodied (soul), having cast off the old bodies, enters into others that are new.

matter is only an inferior part of the dual nature of the Godhead (see c. vii. 5). In the existent forms of things it is only temporary, and will be absorbed again in the Divine nature from which it issued. In the popular Vedantist doctrine it has no real existence. The Supreme Spirit includes in itself all being. There is no duality. Matter is only the illusive form (*māyā*) in which he has veiled his real nature for a time, but it will disappear at last. It is only as the reflection of the sun in water. Our author, however, does not expressly deny

the objectivity of matter, but it is as nothing in comparison with the soul. Compare the language of Bossuet (Serm. sur la Mort): "Tout être qui se mesure n'est rien, parceque ce qui se mesure a son terme, et lorsqu'on est venu à ce terme un dernier point détruit tout, comme si jamais il n'avait été."

¹ Cf. Pa. civ. 2: "Who stretchest out the heavens like a curtain."

² The Supreme Brahma. The gods are not eternal. They issued from Brahma. "The Supreme Lord of life caused to issue the creation of gods" (Mann l. 22).

Weapons cleave it not, nor does the fire burn it; the waters wet it not, nor do the winds dry it up.

This is impenetrable, incombustible, incapable of being moistened or dried up: it is undying, all-pervading, constant, immovable, and eternal.

- 25 This is declared to be invisible, incómprehensible, immutable: wherefore knowing it to be such, thou oughtest not to grieve for it.

And if thou thinkest it to be ever born and ever dying (with the body), even then it is not meet for thee to grieve for it, O mighty-armed!

For the death of what is born is certain, and certain, (too) the birth of what has died; therefore it is not meet for thee to mourn over that which none can prevent.

In the primal state all things are unseen; in the middle state, they are seen, O son of Bharata! they become unseen again in the state of death. What cause of grief is there in this?

One man looks on it (the soul) as a marvel; another speaks of it as a marvel, and another hears of it as a marvel, but there is not one who, by hearing of it, understands it.

- 30 This embodied (soul) in the body of every one, O son of Bharata! is ever indestructible, wherefore thou oughtest not to mourn for any living thing.

Regarding, too, thy proper duty, thou oughtest not to falter, for to a Kshatriya (warrior) nothing is better than a lawful fight.

Happy are the Kshatriyas, O son of Prithā! who obtain such a fight as this, offered freely to them as an open door to heaven.

But if thou wilt not undertake this lawful fight, then

by abandoning thy proper duty and thy honour, thou wilt be guilty of a crime.

Then men will proclaim thy eternal disgrace, and to a well-born man (*h*) disgrace is worse than death.

- 35 The car-borne men (the chiefs) will think that thou hast withdrawn from the battle through fear, and thou, who wast highly thought of by them, will be lightly esteemed.

Thy enemies will utter many disgraceful words (lit. that ought not to be said), deriding thy capacity (as a warrior): what can be more grievous than this?

If slain, thou wilt attain to heaven, or thou wilt possess the earth if a conqueror: wherefore arise, O son of Kuntī! resolved upon the fight.

Accounting pain and pleasure, gain and loss, victory and defeat as equal, gird thyself for the battle: thus thou wilt not bring sin upon thee.

This doctrine has been declared to thee according to the Sāṅkhya (system); hear now the Yoga (teaching). When thou, by means of this teaching, hast become devout (*yukta*), thou wilt cast off the bonds of works.¹

¹ This expression, "bonds of action" (or "bonds of works"), often recurs in the poem, and must be well understood in order to gain a correct knowledge of the nature and aims of this system of philosophy. Every action that is wrought for some purpose connected with self, though it be the hope of gaining heaven, is followed by the necessary result of a good or evil state in another body. This result is called the bond of action, or that to which the work necessarily binds the doer. All works are exposed to the danger of such gain or loss: the aim of the true Yogin is to rise above all such vicissitudes and to gain by a mystic union (*yoga*) with the supreme Brahmā in devout meditation a final absorption (*nirvāṇa*) into his essence. The Yogin is then born no more, and is for ever emancipated from any contact with matter, which is the source of all evil and of all pain. Hence arises the opposition in the spiritualist Yogin to all outward forms, even such as are expressed or enjoined in the Vedas. He becomes superior to them all in

- 40 In this (system) there is no waste of effort, in it no loss¹ is found. Even a little of this pious exercise delivers from great fear.*

This doctrine (2), which is of a constant nature, is one, O son of Kuru! but many-branched and endless are the doctrines of the inconstant.

A flowery kind of language is spoken by the unwise, who delight in Veda-words,² O son of Prithā! saying, "There is nothing but this!"

Whose souls are full of lust, who regard heaven as the highest good, offering birth as the fruit of works, and practising many varied rites for the attaining of pleasures and power.

The doctrine of these men who are devoted to pleasures and power, and whose minds are carried away by these (words) is not formed for meditation.

- 45 The Vedas have the three *guṇas*³ as their object. Be thou free from the three *guṇas*, Arjuna! be free from the

his mature state; they are then completely useless to him, though they may be of some use to those who are in a lower condition (vi. 3, 12; ii. 46). Like the Quietists in the Church of Rome, he is above the hope of reward, though it should be that of the highest heaven. This reward, too, would be only temporary, for all the seven heavens, and the gods who inhabit and rule over them, will pass away at the end of a *kalpa*, to be produced again when another *kalpa* begins (viii. 37).

¹ In worldly pursuits there may be failure in attempting to gain what we desire, and if gained it may be lost, but there is neither failure nor loss in devotion.

² An attack on the prevailing Vedāntist ritual, which the Vedas underlay. This offered one of the heavens of the gods as a reward; the reward of pure devotion (*yoga*) is absorption into the supreme Brahma.

³ The three Modes, or Qualities, as they are usually called, are the constituent elements of *Prakṛti* or primal matter. From them all the labours, the pleasures and pains of our present life are produced (see *Introd.* p. 12). The meaning of the passage is, that Arjuna should be free from all the influences of matter, whether good or evil, for the best results that come from it are comparatively evil.

pairs of opposites,¹ ever fixed on truth, without anxious care (*j*) and self-possessed.

As many as are the uses of a reservoir,* whose waters flow in on every side, so many are there in all the Vedas for a discerning Brāhman.²

Let the work itself be thy charge, but never the fruit (of works); let not the fruit of works be thy motive, yet be not inclined to inaction.

Do thy works, steadfast in devotion, renouncing attachment (*k*), O subduer of wealth! be still the same in success and failure. Evenness of mind is called devotion (*yoga*).

For work is far inferior to mental devotion, O subduer of wealth! Seek for refuge in the mind. Miserable are they whose motive is the fruit (of works).

10 He who has become mentally devout abandons both good and evil deeds: therefore apply thyself to devotion (*yoga*). Yoga is success in works (the work in which there is always success).

For the wise, devout in mind, renouncing the fruit that is born of works, freed from the bondage of birth, go to the seat where disease³ is not.

When thy mind shall pass over the tangled path of

¹ Lit. "not affected by pairs" (*dvandvas*), i.e., by opposites, such as pleasure and pain, health and sickness, &c. Cf. Vishnu Purāṇa 1, 6, 18: "As sin increased, these creatures (mankind) were afflicted with suffering arising out of the pairs (of susceptibilities to pleasure and pain)." (S. T. I. 62.)

² A reservation, probably from the spirit of compromise which is evident throughout the poem. It

would shock too much the feelings of his fellow-Brahmans if the poet were to deny that there was any use in the Vedas and other sacred books, but their use was far inferior to that of *yoga* (mental devotion).

³ "The seat where there is no disease" is the Supreme Brahman. The expression seems to indicate that the Hindus were then comparatively a feeble race, subject to many kinds of disease.

détusion, thou wilt attain to a disdain of what has been revealed, or shall be revealed hereafter.¹

When thy mind, distracted (aforetime) by *śruti* (the Vedas), shall stand unshaken, in meditation fixed, thou wilt then attain to *yoga*.

ARJUNA spoke.

What is the mark (*l*), Keśava! of one who is fixed in knowledge,² and who is constant in meditation? How may he speak who is steadfast in thought, how may he rest or move?

THE HOLY ONE spoke.

55 When one casts off all desires whose seat is in the heart, O son of Prithā! content with himself in himself, he is said to be steadfast in knowledge.

He whose heart is not distressed in adversity, in whom

¹ A bold defiance of the established religion, i.e., the religion of the Vedas. *Śruti*, lit. "hearing," is the name of all books given by divine revelation, and these are the *mantras* and the *brāhmaṇas* (hymns and expositions) of the four Vedas. *Smṛiti* (recollection or memory) is the name given to those ancient writings from which duty, divine and social, might be learned. In the Institutes of Manu we are told that "*śruti* is the Veda, and *smṛiti* the book of duty or law (*dharma-śāstra*); these in all cases are not to be questioned, for from these duty has been made manifest" (II. 10). It is stated, however, expressly, that they are not of equal authority, for it is added: "To those who are

seeking a knowledge of duty, *śruti* is the supreme authority" (II. 13). *Śruti* therefore answers to "revelation," and *smṛiti* to "tradition," in the language of Western nations. The Hindu commentators ignore this allusion to *śruti* as "revelation," and interpret it in the primitive sense of "hearing," i.e., of means of obtaining the objects of the senses" (Sankara). Śrīdhara says, "Hearing what is not according to the Vedas."

² By knowledge is meant spiritual knowledge, the knowledge of the supreme Brahma, and of union with him (*yoga*) by meditation. The word *sthita-prajña* means one who is both steadfast and wise in divine things.

all joy in prosperity is lost, from whom passion, fear, and wrath have passed away, is called a *muni*¹ (recluse), fixed in meditation.

He who is without affection on every side, who has neither delight nor aversion in good or evil fortune of any kind, of this man the knowledge is fixed.

When one withdraws his senses from sense-objects, as a tortoise draws in its limbs in every part, the knowledge of this man is fixed.

Sensuous objects withdraw from an abstinent man :² even savour withdraws when it beholds his complete abandonment of savour.

Yet the tumultuous senses of a wise man, even though he resists, O son of Kuntī! bear away the heart by force.

When he has subdued them all, he may rest in devotion, intent on Me, for the knowledge of him whose senses are under control is fixed.

When a man meditates on the objects of sense, then attachment to them arises : desire springs from attachment ; from desire wrath (vehement emotion) proceeds.

From wrath comes confusion ; from confusion, wandering of memory ;³ from this wandering comes destruction of the intellect, and by this destruction the man is lost.

But he who meets sense-objects with senses free from

¹ An anchorite devoted to the practice of *yoga* (mystic devotion).

² From the habit of self-control, even desire will cease at last ; figuratively expressed by the retreat of a sensible object, as if practically it was no longer present.

³ The loss of memory implies forgetfulness of right and wrong ; from this comes folly or delusion, by which the man acts with an evil waywardness, and incurs thereby future punishment in Naraka (hell).

desire or aversion and is self-controlled, he, being well-ordered in soul, attains to peace.¹

- 65 In (the possession of) peace, then freedom from all distress is produced in him; for the mind of him whose thoughts are peaceful soon becomes steadfast.

Neither intelligence nor self-possession (*m*) belongs to the undevout man; there is no peace of mind for him who is not self-possessed, and without peace how can there be happiness?

For the heart of the man who obeys the roving senses carries away his knowledge as the wind (drives) ships at sea.

Wherefore, O mighty-armed! the knowledge of the man whose senses are wholly withheld from the objects of sense is confirmed.

That which is the night of all (other) beings is the time when the self-restrained man² is awake, and when other beings are awake, that is the night of a discerning recluse (*muni*).

- 70 He attains to peace into whom all desires enter as rivers enter into the ocean, which is ever filled, and (yet) remains within its bounds; not the man who cherishes desires.

¹ Cf. Plato in the "Phædo" (sec. 75): "The soul of a real lover of wisdom would not reason as they (mankind in general) do; would not think that philosophy must set him free, and that when he has done this, he may again give himself over to pleasures and pains, and thus undo what she has done, weaving her web to unravel it again, after the fashion of Penelope. His soul attains a calm repose from passion,

follows reason as her guide, and is employed in the contemplation of what is true and divine."

² The self-restrained, possessing spiritual knowledge, see clearly where worldly men are in darkness: worldly desires and interests are foreign to him: they are covered with the darkness of night to him, but to the worldly these are things that are seen as in the light of day.

The man who, having abandoned all desires, goes onward without attachments, free from selfishness and vanity, attains to peace.

This is the Brahma state,¹ O son of Prithā ! he who has obtained it is troubled no more. He who retains it till the hour of death passes on to *nirvāṇa* (absorption) in Brahma.²

¹ The state or condition of the knowledge of Brahma, according to Śrīdhara. Śankara's gloss is "dwelling in the form of Brahma," i.e., his being or nature.

² Cf. the "Phædo" (sec. 68): "If it (the soul) take its departure in a state of purity, not carrying with it any clinging impurities of the body; impurities which during life it never willingly shared in, but always avoided; gathering itself into itself, and making this separation from the body its aim and study, . . . well then, so prepared, the soul departs to that invisible region which

is, of its own nature, the region of the Divine, the Immortal, and the Wise."

Nirvāṇa; lit. "blown out;" the complete absorption of the soul in the Supreme Spirit, of which it is a part, according to the Vedāntist school. It is thus explained in the *Bṛihadarāṇyaka* (Sans. Lit., p. 24). "It is with us, when we enter into the Divine Spirit, as if a lump of salt was thrown into the sea; it becomes dissolved into the water (from which it was produced), and is not to be taken out again."

Thus the Bhagavad Gītā, Reading the Second, whose title is

"THE SĀṆKHYA-YOGA (DOCTRINE)."

PHILOLOGICAL NOTES.

(a) *Vishame*. "In rerum discrimine" (Lassen); "in matters of difficulty" (Thomson); "dans la bataille" (Burnouf); "in this fearful place" (Telang). *Vishama*, from *vi*, a prefix of negation, and *sama*, equal, means (1) inequality or unevenness of ground; (2) difficulty, trouble. The locative case of the noun gives some support to Telang's version, but the reference is not to the place itself, but to the circumstances connected with it. We may translate the word, "in this difficult state of affairs" or "emergency." Sridhara explains *vishamē* by *sangrāme sankate* (in the closed battle).

(b) *Kārpānyadoshopahataswabhāvas*. "Miseratione et formidine culpæ fracta indole" (Lassen, followed by Thomson and others). Telang's version is, "My heart too, by the taint of helplessness tarnished," taking the compound as a *tat-purusha* form. But *upahata* means "wounded" or "destroyed," not "tarnished," and *kārpānya* is poverty or misery. Helplessness implies no guilt (*dosha*), but Arjuna's grief might be wrong, as he was of the warrior (*Kshatriya*) caste. On the other hand, nothing is said of the fear of wrong, but of wrong simply. The very nature (*swabhāva*) of Arjuna was wounded by pity for his relatives and the sin of this fratricidal war.

(c) *Mātrāsparśas*. "Elementorum contactus" (Lassen); "contacts of the senses" (Telang and the Hindū scholiasts). *Mātra* (matter) is the object of the senses, not the senses themselves.

(d) *Kalpate*, "doth merit (immortality)" (Telang). The word means "is fitted for." Sridhara interprets it by *yogyābhavati* (is fitted or suitable for). Lassen excellently, "ad immortalitatem conformatur."

(e) *Antas*, end, limit. Lassen translates it by "discrimen;" Thomson by "true end;" Burnouf by "en connaissent la limite." The authors of the Peters. Dict. refer to this passage, and translate the word by "ende," "ausgang." Telang interprets the word as meaning "settled truth." Lassen's version gives an intelligible meaning, but it has not been shown that *anta* (end, limit) has the meaning of "difference." The meaning of the passage is that only the soul has a real existence, or at least that the forms and conditions of matter have only a conditional existence. The dividing line of the two is clearly seen by the wise. Śrīdhara defines *asat* (unreal) as that which has not the nature of the soul and religious duty (*dharma*). In the philosophy of Kapila, *sat* means formal existence, and *asat* the formless, unmanifested *Prakṛiti* (primal matter).¹

(f) Lassen supposes that *śarīrinās* is connected with a second *dehās* (bodies), and suggests that the latter word means "miasmata." He would translate the passage thus: "Mortalia hæc corpora nihil aliud sunt quam *muśquara* spiritus cum illis conjuncti." A fanciful interpretation, which cannot be maintained. Possession is often indicated by the genitive case, without a verb or noun intervening (Williams' Grammar, sec. 816). Burnouf's version is also untenable: "Ces corps qui *procedent* d'une âme," &c. The subject here is not the creation of the body, but its use by the soul as a dwelling-place.

(g) *Śāśvato 'yam purāṇo*. *Śāśvata*, eternal as to the future; *purāṇa*, eternal as to the past.

(h) *Sambhāvitasya*. "Pour un homme de sens" (Burnouf); but Lassen's version, "*virī generosi*," is, I think, better. The Hindū commentators explain the word as meaning "honoured;" but *sambhāva* means birth, origin, and the appeal is to Arjuna's pride of birth. Gatti has "*generoso*."

(i) *Buddhi* (intellect), but used here, it seems, as in dist. 39, for "doctrine."

(j) *Yogakshema*, primarily a law-term for an insurance or guarantee of property. The practice of insurance is of very ancient date, for in the laws of Manu we are told that a king should levy taxes on traders only after a due consideration of the rates of purchase and sale . . . and "the charges of securing (insuring?) the goods carried" (vii. 127). A secondary meaning is care or anxiety.

(k) *Sanga*, attachment or desire. This is an important word in the Yoga system. It is formed from *sanj*, to hold or adhere to, and corresponds to the Fr. *attachement*. It means any affection or desire by which the mind is bound to the object of desire, and is thus prevented from gaining that perfect equanimity and absence of passion which it is the object of the Yoga discipline to form. Thomson translates the word by "covetousness," but this, in its restricted modern sense, is much too limited. Schlegel and Lassen have "*ambitione sepositā*;" but *sanga* is not ambition merely; it is more than this; including it, but taking a wider range. Burnouf translates it by *desir*, but this is too wide. It is not every kind of desire that is forbidden, for some kinds are unavoidable, and some are of an indifferent quality, but such desire as binds and entangles the soul by connecting it mediately with some form of matter, and producing an inward commotion or bias.

(l) *Bhāṣā*, a sign, means primarily speech or language. It is used to denote the distinguishing mark or sign of a person, for "his speech bewrayeth him."

(m) *Bhāvana*. "*Sui conscientia*" (Lassen); "reflexion" (Thomson); "*sammlung des Geist's*" (Lorinser, who adds, "*am meisten dürfte im Deutschen hier der Ausdruck 'Beisich sein' entsprechen*"). The nearest approach in English is "self-possession." Sridhara interprets it by *dhyāna*, meditation.

READING THE THIRD.

ARJUNA *spoke*.

If knowledge is deemed by thee to be better than action, O destroyer of foes! why dost thou engage me to this dreadful deed, Keśava?

Thou bewildereſt my mind by theſe ambiguous words: tell me diſtinctly what is the one certain (course) by which I may attain to the better ſtate.

THE HOLY ONE *ſpoke*.

There is in this world a twofold rule of life (*a*), as I ſaid before,¹ O ſinleſs one!—that of the Sāṅkhyans,² by devotion of knowledge, and that of the Yogins, by devotion of work.

A man who does not undertake works attains not to freedom from work, nor does he obtain the perfect ſtate by mere renouncement.³

¹ See c. ii. p. 37.

² The Sāṅkhya ſchool iſ that of Kapila; the Yoga that of Patanjali. In their physical theories they generally coincide, and in the queſtions relating to the ſoul. They differed, however, in two very important points. Kapila did not recognise a perſonal Supreme Deity, but only primordial matter, emanating into diſtinct forms by a kind of blind inſtinct. Patanjali exalted philoſophy into religion, by recogniſing in the

ſpiritual Supreme Eſſence, at whoſe command all exiſting things come into being. Kapila taught that final emancipation from matter can only be obtained by knowledge, meaning by knowledge his own philoſophy chiefly. Patanjali taught that it is gained chiefly by pious meditation, whereby the ſoul is joined in thought to the Great Supreme, and is finally abſorbed in him.

³ The nature of a true renunciation is taught in c. v. The proper

5 For no man ever continues to cease from action, even for a short time, since every one is compelled by the Modes (*guṇas*)¹ of nature to act, even against his will.

He who, restraining the organs of action,² remains inactive, but yet remembers in his heart the objects of sense, he, confused in soul, is called a "false devotee."

But he who, having subdued the senses by the heart (*manas*), Arjuna! undertakes the devotion of work by the organs of action, without attachment, is highly esteemed.

Do thou every appointed work, for action is better than inaction, and even the means of subsistence for the body cannot be gained by thee if inactive.

This world is bound by the bonds of action,³ except in work done on account of sacrifice.⁴ Apply thyself to work for this purpose, O son of Kuntī! but without attachment.

10 When the Lord of all beings⁵ (b) had created mankind

Yoga system, in its highest form, excluded all voluntary work; but the enlightened mind of our author led him to a modification of this extreme view. Śrīdhara says that works connected with caste must be done. He also explains "freedom from work" (*naishkaryam*) by "spiritual knowledge" (*jñāna*), for in the Yoga system this was equivalent to the mind being fixed on Brahma in the exercise of devotion. Śankara explains "the perfect state" as "divine knowledge."

¹ For the nature of these constituents of Prakṛiti see Introd. p. 12.

² The organs of action are five—the hands, the feet, the mouth, and the organs of excretion and generation. The five senses are those of

hearing, sight, smelling, taste, and the action of the skin.

³ For the meaning of the term "bonds of action" see c. ii. p. 37.

⁴ Śankara refers *yajna*, sacrifice, to Vishṇu, as the Ishwara or Lord. Ananda has the same explanation, and both refer to *śruti*, revelation, i.e., the Vedas and other works of the same authority.

⁵ The lord of all beings, the supreme Brahmā, in his form of Brahmā, ordained the sacrifice by fire. "He, the Supreme Ruler, created the eternal sacrifice" (Mann, i. 22). The gods were supposed to partake of the sacrifices through Agni. "Nourished by sacrifices, the gods nourish mankind by sending forth rain" (Vishṇu Purāṇa, i. 21).

of old, together with sacrifice, he said, "By this shall offspring be obtained: be this your cow of plenty¹ (c) for (the attainment of) your desires.

Nourish ye the gods by this, and let the gods also nourish you. Thus, nourishing each other, ye shall obtain the highest good;

For the gods, nourished by sacrifice, shall give to you the desired foods. He who eats the things which are given by them without offering to them (in return) is a thief.

Good men, who eat the remains of sacrifices, are freed from all their sins, but the evil, who cook only for themselves, eat sin.²

All creatures live by food; food is produced by rain; rain is (caused) by sacrifice; sacrifice is wrought by action.

15 Know that action springs from Brahmā;³ Brahmā pro-

¹ *Kāmaduk*, from *kāma* (love, desire) and *duh* (to milk), the symbolical cow of Indra, from which every desired good could be obtained. Probably at first a personification of the earth as the giver of food, &c.

² Cf. Manu iii. 118: "He who eats what has been dressed for himself only, eats nothing but sin; a feast on that which remains after the offering is called the banquet of the good."

³ Brahmā, as the Creator, is the author of action, and he issued from the Undivided, the Supreme Brahmā or Brahman. Lassen translates the passage, "Numen e simplici et individuo ortum." Mr. Thomson's version is, "The Supreme Spirit is co-existent with the Indivisible," and he adds in a note, "Three categories of spirit are here marked out.

The lowest is the soul of man, called *kshara*, divisible; the next is *akshara*, indivisible, explained by the word *kūṣṭha*, pervading all things; the third is the Supreme Being in his own individual personality." But *kshara* means the whole of finite created forms, the existing creation in its manifold parts (see c. viii. n. 1). The creative principle, in itself undivided, came forth from Brahmā, and is the material source of a material creation. "Being formed by that First Cause ('That which is,' Sir W. Jones), undiscernible, eternal, which is both existent (in material forms) and non-existent, that Male (*Puruṣa*) is celebrated in the world as Brahmā." He is the Supreme in his creative energy, existing in the varied forms of the world. Brahmā dwelt in the egg in

ceeds from the Indivisible One. Wherefore Brahma, the all-pervading, is ever present in sacrifice.

He who causes not this appointed cycle to revolve here below, he, living in sin and gratifying the senses, lives in vain, O son of Prithā!

But the man who can be happy in himself, pleased with himself, and contented with himself alone, for him nothing remains to be done.¹

For this man has no interest whatever in what is done or left undone here below, nor for him is there any occasion whatever of seeking for succour (*d*) from any living thing.

Wherefore apply thyself to work that ought to be done, but always without attachment (*e*), for the man who applies himself to work without attachment attains to the Supreme (*f*).

20 For Janaka² and others have attained to perfection

which the Supreme had placed him for a (divine) year, and then dividing it, "he formed the heavens and the earth" (Manu i. 11, 13). Śāṅkara and other Hindū scholiasts explain Brahma to mean the Vedas, and the Vedas are present, says Śāṅkara, because "the rites of sacrifice are their main object." This is as unsatisfactory as other explanations of obscure passages by Hindū commentators. It is never thus used by the author of the Bhagavad Gita, who had not as much reverence for the Vedas as Śāṅkara and other scholiasts.

¹ Mr. Thomson translates the latter clause, "Has no selfish interest in action," asserting that he who "is all in all to himself performs actions as a duty." On the contrary,

such a man is exalted above all action and all duty. Lassen, more correctly, "Omni negotio vacat." Literally it is, "Necessary work (what is to be done) of this man exists not." Telang translates it, "Has naught to do." Cf. c. v. 24. Ananda says that he attains to this state by his complete knowledge. Śrīdhara, in commenting on the next distich, says it is by his having surmounted all regard for self (*ahankāra*).

² Janaka, a king of Mithilā or Videha, was reckoned among the great Rishis on account of his piety and wisdom. He is often mentioned in the Mahābhārata. It is there stated that he was constantly engaged in thinking on matters connected with a future life, and that

even by work. Thou oughtest to work, also, from regard to the masses of mankind (*g*).

Whatever is done by one who is high in position, that other men do, whatever it may be. Whatever example he offers, the people follow it.

Nothing whatever, O son of Prithā! must needs be done by me in the three worlds, nor is anything to be attained that is unattained, yet I am occupied in work.¹

For if I should not be ever at work, unwearied (and men follow my path, O son of Prithā! from every part),

These worlds would sink in ruin. If I should not work, I should be the author of confusion,² and I should destroy this race of men.

- 25 As ignorant men do works with attachment, O son of Bharata! so the wise man should work without attachment, desiring to promote the general good.

he had a hundred religious teachers (Sans. T. i. 429). His other name was Siradhwaṇṇa (he whose sign or banner is a plough), from which we may infer that he was famed for having introduced improvements in agriculture.

¹ Kṛishṇa, in his divine nature, had no earthly object to gain. The work to which he alludes is not, as Mr. Thomson supposes, the work of a Kshatriya (the warrior caste), but his labour in maintaining and directing all things. Cf. the Mahābhārata (Sabhā-parvan, 1390-95). "It is Kṛishṇa who is the origin and the destruction of the worlds: all this universe, movable and immovable, has come into being through Kṛishṇa.

He is the undeveloped Prakṛiti (primal matter), and the Eternal Maker. Intellect (*buddhi*), mind (*manas*), and the Great One (*mahat-buddhi* in the system of Kapila, here perhaps the soul), air, fire, water, sky, earth, whatever fourfold being exists is established (*pratishṭhitam*) in Kṛishṇa" (Sans. T. iv. 209. I have slightly altered the translation).

The whole passage shows a reaction in the mind of our author against the excesses of the Yoga system.

² Confusion of the castes, according to the Hindū scholiasts, but probably more was implied than this, though confusion of castes is, to a Brāhman, the direst of evils. See Mann iii. 17, 18, 19.

‘Let him not cause distraction of mind in ignorant men who are attached to works: let the wise and devout man promote (*h*) every kind of work, co-working therein.

Works are done entirely by the modes of Nature (*Prakṛiti*).¹ He whose soul is bewildered by vanity (*i*) thinks, “I am the doer;”

But he who knows the truth of the separate parts of modes and works,² O mighty-armed! thinking thus, “Modes are occupied with (or in) modes,” (*j*) is not bound.

They who are confused by the modes of Nature (*Prakṛiti*) are bound by the works of the modes. Let not him who knows the whole (truth) cause dull men, who know not the whole, to falter (in action).

30 Renouncing all works in Me,³ fixed in thought on the

¹ The soul, which is the true self, never acts. Its proper state is one of absolute isolation and repose. All action is due to the modes of nature (*Prakṛiti*). These, as they are variously compounded, produce actions which are relatively good or bad, but all action is inferior to repose. Man is represented as having a dual nature, consisting of the soul, which is passive, and its material envelopments, in which the modes are continually acting. The wise, knowing this, allow the action of the modes to go on, but are not concerned by it. The ignorant, who think that the soul acts, look for reward (as of heaven, for instance), not for absolute freedom from all contacts with matter in *nirvāṇa*. “I have not the nature of the Modes; works are not mine” (*Śrīdhara*, referring to the soul as the real self).

² The point in question here is not, as Lassen and Thomson have supposed, the *difference* between actions and the modes, but the parts which they severally play. *Vibhāga* means part, share, allotment, and expresses here the assigned share or allotment of each in their separate but mutually dependent existence. All action is due to the modes, and the modes are affected in their subsequent distribution and arrangement by the actions of each successive life, and form a higher or lower condition.

³ “Give up all works by means of thought on the Supreme Spirit” (*Śrīdhara*). The verb used by *Śrīdhara* means to consign, intrust, deliver; but here, I think, to give up, “übergeben,” “übertragen” (*Peters. Dict.*)

Supreme Spirit (*k*), free from hope and selfishness, put away thy sorrow and fight!

The men, who ever follow this my doctrine,¹ full of faith and unreviling, are set free even by works:²

But know that they who follow not my doctrine, reviling it, these, senseless and confused in every (kind of) knowledge, are wholly lost.

Even the wise man tends to that which is conformed to his own nature; all beings follow (their) nature; what then will opposition effect?

Love and hatred are seated in the objects³ of the senses. Let none come under the power of these two (affections), for they are his foes.

- 35 Better is one's own duty,⁴ though faulty (in the work) (*l*), than another's though well done. Better is death in one's

¹ Krishna calls the doctrine his, because he was considered to be the lord of devotion, and is sometimes so called (c. xviii.) Those who reviled the doctrine were the Vedāntists, and especially the Śaivyas, who identified their own especial deity, Śiva, with the Supreme God, Brahmā.

² This is not completely in accordance with either the Sāṅkhya or the Yoga system. The first admitted only knowledge as the means of final emancipation; the second, only mystic devotion. Our author admits the necessity, and even the advantage, of action, if done without "attachment."

³ Mr. Thomson's version is, "Love or hatred exists towards the objects of each sense." Lassen's is more correct: "Rebus sensui quilibet subjectis propensio et aversio necessaria inhaerent." So also Burnouf: "Il faut bien que les objets des sens

fassent naître le désir et l'aversion." The soul is passive. All emotion, of whatever kind, springs from the mode of Nature, called *rajas* (passion; sometimes translated "foulness," for the two ideas are closely connected in the Hindū mind), and must be subdued. Śāṅkara says that Nature can only work by means of these affections, and if one withstands their force, he is then at liberty to follow the Śāstras (sacred books). This is in answer, to the question, How can the Śāstras be followed if Nature be so powerful? (Telang). But the perfect Yogin, in the judgment of our author, was above all Śāstras.

⁴ By duty (*dharma*) is here meant the fulfilling of the caste-obligations, as that of a Kshatriya to fight; the influence of the writer's position as a Brahman modifying the pure Yoga system.

own duty: another's duty is full of danger (lit. fraught with fear).

ARJUNA *spoke*.

But by what is a man impelled, O Varshneya! when he commits sin even against his will, as if compelled by force?

THE HOLY ONE *spoke*.

It is lust: it is wrath, born from the "passion"-mode: know that this, all-devouring, all-defiling, is here our foe.

As a flame is covered by smoke and a mirror by rust; as a foetus is enveloped by the womb, so the world is enveloped by this.

Knowledge is enveloped by this, which is the eternal foe of the wise man; which takes forms at will, O son of Kuntī! and is an insatiable flame.

40 Its seat is declared to be in the senses, heart, and mind; by these it bewilders the embodied (soul),¹ casting a veil over knowledge.

Wherefore restrain from the beginning the senses, O chief of Bhāratas! and then cast off this sinful thing that destroys both divine and human knowledge (*m*).

Men say that the senses are great; the heart (*manas*) is greater than the senses; the mind (*buddhi*) is greater than the heart, but this is greater than the mind.

Knowing, then, that this is greater than the mind, strengthen thyself by thyself, O large-armed one! and slay this foe, which takes forms at will and is hard to meet (*n*).

¹ The *manas* may give distorted passion. Hence the soul, which is sensations, and may be excited by a spectator only, may be bewildered.

Thus the Bhagavad Gītā, Reading the Third, whose title is

"DEVOTION BY WORK."

PHILOLOGICAL NOTES. •

(a) *Nishṭhā*. Telang translates it by "path." Sankara's gloss is "two kinds of fixed rule." Lassen's version is "vitæ institutum."

(b) *Prajāpati*, Lord of creatures, a title of Brahmā as the creative power; comparatively of late introduction. It is found only once in the Rig-Veda, but often in later works. "This adorable and gracious God, Lord of all creatures, is known as Brahmā, Śiva, Rudra, Varuṇa, Agni, Prajāpati" (Mahābh. Anuś. parvan, 4112). "Prajāpati created living beings. From his upper vital airs he created the gods; from his lower vital airs, mortal creatures. Afterwards he created death, the destroyer of creatures" (Śat. Brāh. x. 1; Sans. T. iv. 55).

(c) *Kāmaduk*. Compounds of which the last member is the root of a verb have always an active force (Lassen). It means "that which causes (the object of) desire to issue."

(d) *Vyapāśraya*, lit. the act of taking refuge. "Auxilii ullius expectatio" (Lassen); "object of use" (Thomson); "son secours" (Burnouf). The meaning is, that he need not seek for refuge or help among any of mankind, because he is independent of all human aid. The Peters. Dict. renders it by "zuflucht," "zufluchtsstätte."

(e) *Asakta*, "unattached," i.e., free from the entanglements of sensuous things, and therefore unconcerned whatever may befall him, or in any course of action.

(f) *Param*. "Summum bonum" (Lassen); "the highest region" (Thomson). It means absorption into the divine nature by *nirvāṇa*.

(g) *Lōkasangraha*, from *loka*, world, and *sangraha* (from *grāh*, to hold), which here means assemblage. "Genus hu-

manum" (Lassen); "l'ensemble des choses humaines" (Burnouf); but the reference is more to men than to things.

(h) *Joshayeta* a causative form of *jush*, to receive or regard with favour. Lassen and Thomson translate the passage, "The wise man should fulfil all actions;" but this does not express the causative action implied in the verb. Burnouf, more correctly, renders it thus: "Il leur fasse aimer leur travail." Telang has "Should set them to action."

(i) *Ahankāra*, self-consciousness, that which forms the ego; hence vanity or self-exaltation.

(j) *Guṇā guṇeshu vartanta*. This passage has been variously interpreted. "Qualitates in qualitatibus versantur" (Lassen); "les attributs (de l'ame) se rapportent aux attributs (de la nature)" (Burnouf). This is certainly incorrect. "He who knows the truth of the difference between the qualities and actions, believing that they revolve in the qualities" (Thomson). Dr. Lorinser has accurately rendered it by "kräfte in kräften wirken nur;" the *kräfte* (*guṇās*) being the modes or constituent elements of *Prakṛiti* (Nature). All action is confined within them. The soul stands apart, and is not affected by them. Śrīdhara explains the word "modes" (*guṇās*) by the senses and the outward objects to which they are related and with which they act. Both the senses and their objects are formed from the modes or constituent elements of Nature (*Prakṛiti*). Sankara's gloss is, "The modes which have the nature of an organ deal with modes that have the nature of objects of sense."

(k) *Adyātman*, the Supreme Soul, Brahṁā. Lassen's version is, "Cogitatione in intimam conscientiam conversā," but this seems to be an error. "Der höchste Geist" (Peters. Dict.); "l'Âme Supreme" (Burnouf).

(l) *Viṣṇu*, lit. wanting in (good) qualities, weak and erring. "Etsi deficientibus viribus" (Lassen); "devoid of excellence"

(Thomson). Sankara's gloss is that it is a work in which qualities are lost or absent (*vigata*).

(m) *Jñāna*, spiritual knowledge; *viñāna*, separate or worldly knowledge. "Spiritual knowledge" and "spiritual discernment" (Thomson). "Knowledge is that learned from books or teachers; experience (*viñāna*) is that which is acquired by personal perception and so forth" (Telang).

(n) *Durāsadam*, difficult of approach, and therefore difficult to affect or control. "Intractable" (Lassen and Thomson); "à l'abord difficile" (Burnouf); "hard to tame" (Telang); "dem schwer zu nahen, dem zu nahe zu kommen Gefahr bringt" (Peters. Dict.)

READING THE FOURTH.

THE HOLY ONE *spoke*.

This eternal (doctrine of) yoga I taught of old to Vivaswat;¹ Vivaswat taught it to Manu; Manu told it to Ikshwāku.

This, being handed down from one to another, the royal sages (Rajarshis) knew. This yoga (doctrine) was lost in this world by length of time, O destroyer of foes!

This same ancient doctrine is now declared to thee by me, who have said, "Thou art my worshipper and friend," for it is a supreme mystery.

ARJUNA *spoke*.

The birth of my Lord was later;² the birth of Vivaswat

¹ *The author of the Bhagavad Gita, in order to give a divine sanction to the Yoga system, ascribes it in the first place to Kṛishṇa, as a personification of Viṣṇu. He taught it to Vivaswat—that is, according to Madhusūdana, "to Āditya (the Sun), who was the source of the whole Kshatriya race." Manu, the son of Vivaswat, is the last of the seven Manus of Hindū mythology which have already appeared. He presides over the present *manvantara* (age of a Manu = 4,320,000 years), and is presumed to be the author of the Institutes of Law which bears his name. Ikshwāku, his son, was the first king of the

Solar dynasty, and one of the Rajarshis, or royal saints.

² Kṛishṇa, in his present incarnate form, was born after Vivaswat, but as a form of Viṣṇu he had had many previous incarnations or *avatāras*. They are generally reckoned as ten in number, but sometimes as twenty-two, and even as numberless, because all things spring from him. The first was in the form of a fish, which grew to a vast extent, by which he saved Manu, one of the progenitors of mankind, from an universal deluge, bidding him to build for himself and the seven Rishis an ark, which was fastened to the horn of the fish, and finally brought

was prior (to thine). How then may I understand this saying of thine, "I taught it in the beginning?"

THE HOLY ONE spoke.

Many have been in past time the births of me and of thee also,¹ Arjuna! All these I know, but thou knowest them not, O slayer of foes!

Though I am unborn, and my nature is eternal, and I am the Lord also of all creatures, yet taking control of my Nature-form (*Prakṛiti*) (*a*), I am born by my illusive power (*māyā*).²

For whenever piety decays, O son of Bharata! and impiety is in the ascendant, then I produce myself.

For the protection of good men, for the destruction of evil-doers, for the re-establishment of piety, I am born from age to age.³

by it to a peak of Himavat (Sans. T. i. 183, 200). The last, in the person of Kalkin, has yet to be made. He will appear at the end of the present age (*Kali-yuga*) seated on a white horse, with a drawn sword blazing like a comet, to destroy the wicked and to form a righteous age.

¹ By transmigration in the case of Arjuna.

² By mystic power (*māyā*, illusion). There is here a trace of the later *Mīmāṃsā* or Vedāntist doctrine. It is the mysterious power by which Brahma caused a seeming world to issue from himself. The world has no real existence, according to the Vedāntists, for the only real existence is the One Universal Soul. Kapila taught that the external world was as real and as self-existent as soul, and Patanjali that

the world of existing things (*sat*) is an emanation from *Prakṛiti* or primal matter, which is an inferior part of the dual nature of the One Supreme Being. It is not certain, however, that the word is used here in its full Vedāntist sense. In one of the Upanishads, the *Śvetāśvatara* (iv. 10), *Prakṛiti* (Nature) is called *māyā*, and the Great Lord, the illusionist; but the explanation of Mādhava is that illusion is a creative force in him, as heat is in fire (Müller's Sans. Lit., p. 321).

³ The first four *avatāras* (incarnations) are said to have been in the first *yuga*, or age of the world (*Kṛita*), the three following in the second (*Treta*), the eighth in the third (*Dvāpara*), the ninth in the present (*Kali*) age. The tenth has yet to come.

He who truly knows my birth and this divine work of mine, comes nevermore to birth again when he quits the body: he comes to Me, Arjuna!

10 Freed from passion, fear, and wrath, thinking on Me and finding refuge in Me, many, purified by the ascetic rite (b) of knowledge,¹ enter into my being.

As men devote themselves to Me, even so do I honour them. Men follow my path, O son of Prithā! from every side.

They who desire success in works offer sacrifice here to the gods,² for soon in this world of mortals success is gained by works.

The four castes were created by me,³ according to the apportionment of qualities (or modes) and works. Know that I, the uncreating and unchanging, am the creator of them.⁴

Works defile me not; in me there is no desire for the fruit of works. He who comprehends me thus is not bound by works.⁵

¹ Knowledge is called *tapas* (religious austerity) from its purifying influence. So in Manu (xii. 101) it is said that "knowledge of the Veda burns out the sin of the soul, born of work, as fire burns even moist wood."

² This is an accommodation of the Yoga system to the popular faith and practice. The gods are recognised, and offerings made to them may have some efficacy, but they cannot procure the final bliss of *nirvāṇa*.

³ The four castes are the Brāhman, the Kshatriya, the Vaishya, and the Śūdra. Cf. the account given by Manu i. 31: "That the human race might be multiplied, the Supreme caused the Brāhman, the

Kshatriya, the Vaishya, and the Śūdra to issue from his mouth, his arms, his thighs, and his feet." This is, however, a late invention. The castes were not definitely fixed in the Vedic age, and the institution seems to have been developed gradually. (See Prof. Roth on the Lit. and Hist. of the Vēdas.)

⁴ This apparent contradiction is usually explained by the dogma that he who works without "attachment" does not really work (cf. v. 20 *infra*). We may, however, interpret the passage thus: "As Vishṇu (or Brahmā) I am the author of the castes, but not in my supreme form as Brahmā."

⁵ His actions are not attended by such results as the gaining of heaven

- 15 Knowing this, works were wrought by men of old, who sought for (final) deliverance.¹ Wherefore do thou engage in work as it was done aforetime by the men of old.²

Even the wise (c) are troubled if one should ask, "What is action and what is inaction?" I will teach thee the kind of action by the knowledge of which thou wilt be free from evil.

For action must be well understood, and forbidden action, and also inaction: tangled is the path of works.³

He who can see inaction in action, and also action in inaction, ~~he~~ among men is wise; he is devout, and has fulfilled every work (d).

He whose every effort is free from the impulse of desire, whose work has been burnt up by the fire of knowledge,⁴ is called by the wise a learned man (*pandita*).

- 20 Renouncing all attachment to the fruit of works, ever contented, self-reliant (e), this man, though engaged in work, yet works not at all.

Void of hope, self-restrained in thought, and rejecting all surroundings, performing merely bodily work, he contracts no sin.

or birth in another body; he is absorbed into the divine nature. Śankara says that for him there are no works requiring effort in another body.

¹ An absolute union with the divine essence in *nirvāṇa*.

² Fight as thy forefathers, who were of the Kshatriya (warrior) caste.

³ The question of works is difficult and obscure, like a path in a tangled forest. Ananda says that *gahana* (hard to penetrate) means "understood or discerned with difficulty."

Telang translates *gati* (way, path) by "essence." The Hindū commentators explain it as "truth" (*tattva*), but it means rather the discussion of action, the laying down of its limits, than its essence.

⁴ Since action arises from the modes of Nature, not from the soul, it follows that the soul has no necessary connection with it. Action is due to the conditions of our physical state, as some of our Western scientists teach.

Contented with whatever he may receive, unaffected by pairs of opposites (pleasure and pain, &c.), free from envy, the same in good and evil fortune, he, though he works, is not bound.

The work of one in whom attachment is dead, who is freed (from things of sense) (*f*), whose mind is stayed on knowledge, wholly dissolves away, though he engage in sacrifice (*g*).

Brahma is the oblation; Brahma is the sacrificial butter;¹ Brahma is in the fire; the burnt-offering is by Brahma. Into Brahma will he enter who meditates on Brahma in his work.

- 25 Some devotees attend sacrifices offered to the gods; others offer sacrifice by sacrificing only in the fire of Brahma:²

Others sacrifice hearing and the other senses in the fire of self-restraint; others sacrifice the objects of the senses, sound and the rest, in the fire of the senses.

Others, too, sacrifice all the functions of the senses and of life in the mystic fire of self-restraint, kindled by knowledge.

Others also, subdued in mind and bound by vows austere, offer the sacrifice of wealth or penance or de-

¹ *Havis*, clarified butter, which is poured on the sacrificial fire; also other offerings cast into the fire, as grain, &c.

² The fire is the flame of devotion, created by Brahma himself. Compare a similar statement in Mann: "Others continually perform sacrifice by knowledge only." Other forms of devotion noted in this passage are mentioned by him: "Some who know the ordinances for these

oblations perform not always externally the great oblations, but sacrifice continually in their sense-organs; some constantly sacrifice their breath in speech and their speech in breath, perceiving in their speech and breath an ever-accomplished sacrifice" (iv. 24, 23, 22). Śaṅkara says that the knowledge of the Supreme Spirit is the austere rite or penance (*tapas*) by which men are purified.

votion (*yoga*), or the sacrifice of silent reading and knowledge.¹

So also others sacrifice the inward breath in the outward, and the outward breath in the inward, obstructing the channels of inspiration and expiration, intent on the restraint of breath.²

- 30 Others, who practise abstinence, sacrifice their life in life (*h*). All these are skilled in sacrifice, and by sacrifice their sins are destroyed.

They who feed on the ambrosial remains of sacrifices³ go to the Eternal Brahma. This world is not for him who offers no sacrifice; how then the other, O best of Kurus?

Thus many kinds of sacrifice are offered in the presence of Brahma (*i*). Know that all these proceed from action: knowing this, thou wilt be free.

The sacrifice of knowledge is better than the sacrifice of wealth,⁴ O slayer of foes! Every work, in its completeness, is contained in knowledge.

Learn this (knowledge) by doing reverence,⁵ by questions, and by service. The wise, who see the truth, will teach thee knowledge.

- 35 When thou hast known it, thou wilt not come again to this trouble (of mind), O son of Paṇḍu! for thou wilt see

¹ The Hindū commentators show their Vedāntist bias by asserting that this means knowledge of the Śāstras or sacred books generally (Śānkara), or of the Vedas (Śrīdhara). The knowledge of the Supreme Brahma is, however, here meant.

² Restraint of breath (*prāṇāyama*) is breathing through one nostril only, by closing the other.

³ Cf. Manu III. 285: "Let him

who is able continually feed on the residue of a sacrifice to the gods, which is *amṛita*" (immortal food).

⁴ Here the influence of the Sāṅkya system is evident. Cf. Plato (*Phædo*, sec. 71): "None can attain to the rank of the gods but those who pursue philosophy and depart from the body pure; none but the lovers of true knowledge."

⁵ By becoming the disciples and ministers of religious teachers.

all things, without exception, in thyself and then in Me.¹

Even if thou art the most sinful of all sinful men, thou wilt pass over all transgression by the bark of knowledge.²

As the kindled fire reduces all fuel to ashes, Arjuna! so the fire of knowledge reduces all works to ashes.

For no purifier is found on earth equal to knowledge. One who is perfect in devotion finds it in course of time in himself.

This knowledge is obtained by the believer,³ who is devoted to it and has subdued the senses: when he has obtained it, he reaches without delay the supreme repose (*nirvāṇa*).

40 The ignorant man and the unbeliever, and he whose soul is full of doubt, are lost. He whose soul is full of doubt has neither this world, nor the next, nor (final) blessedness.⁴

Works do not bind the man who is master of himself, who has abandoned work in devotion (*yoga*), and in whom doubt is destroyed by knowledge, O subduer of wealth!

Wherefore slay this doubt, which is born of ignorance, and is seated in the heart, by the sword of knowledge; give thyself to devotion, and arise, O son of Bharata!

¹ Because all things have emanated from the One Supreme Being.

² He will gain remission of all past sins: they will bring on him no evil consequences, because sacred knowledge destroys sin.

³ Dr. Lorinser refers to *braddhā*

(faith) as a proof of Christian influence. The argument is not without force, but is not perfectly conclusive, for all religions require faith.

⁴ Neither the blessing of a higher birth, or that of heaven, or of final

nirvāṇa.

Thus the Bhagavad Gītā, Reading the Fourth, whose title is

"THE DEVOTION OF KNOWLEDGE."

PHILOLOGICAL NOTES.

(a) *Prakṛiti*, from *pra* (forth) and *kṛi* (to make), the primordial matter out of which all things have sprung.

(b) *Tapas*, from *tap* (to burn), means (1) heat, (2) pain, and (3) religious austerity of any kind. It is not always penance, but is often undertaken for the purpose of obtaining great merit or supernatural power.

The comp. *jñāna-tapas* (knowledge-tapas) is sometimes explained by Hindu Vedāntist scholiasts as a *dvandva* compound, meaning knowledge and austerity; but in this case, as Lassen has shown, the word would have a dual ending. It is an ordinary or *tat-puruṣa* compound, answering to our English form sea-shore = shore of the sea. The attainment of knowledge is viewed by a Yogin as a religious act.

(c) *Kavayas*, wise men; lit. poets; a record of a time when all knowledge was commonly expressed in song.

(d) *Sa yuktas kṛtsnakarmakṛit*. "Is devotus cunctis operibus peragendis aptus est" (Lassen); "He is devout, and performs all his duty" (Thomson); "Il est en état d'union, quelque'œuvre qu'il fasse" (Burnouf). The idea appears to be, however, that he who can act without any mental disturbance, or who perceives that pious meditation (*yoga*) is the highest form of action, is a devotee who has completed his task; his work is done, and he needs to act no more. Ananda seems to refer to the future state of the devotee. He becomes free from birth, occupation, or reward of works, and is (finally) set free (*mukta*).

(e) *Nirāśrayas*, self-reliant; lit. not requiring, or not seeking, refuge or shelter. Such a worker is independent of others, but he is constrained by a kind of fatalism, arising

from the action of the modes. The soul, which is the real self, does not act.

(f) *Muktasya*, lit. of one who is free. Mr. Thomson would read *yuktasya* (of one who is devout). But all the MSS. (including two in my possession) read *muktasya*. The argument that *mukta* means a man who has final deliverance only, is not sound. It is often used in the Nala and elsewhere with a lower meaning. Here it seems to be = *nirāśrayas* in v. 20, and to mean one who is free from the bondage of earthly desires or earthly conditions. Cf. *muktaka*, which, in the Peters. Dict., is translated "für sich bestehend," "selbständig." Sridhara's gloss is "freed from passion (*rāga*) and the rest."

(g) *Yajñāya ācharatas*, lit. one who has gone to a sacrifice. "Who acts for the sake of sacrifice, i.e., instigated only by the spirit of devotion" (Thomson); "sacrificiū gratiā sese accingentis" (Lassen); "that sacrifice may be done" (Sankara), i.e., not looking for reward after it. The sacrifice may be really offered, but being offered without "attachment," it may not prevent, it may even conduce to, *nirvāṇa*. It is no longer a work to which only heaven belongs as a reward. Sridhara's gloss is that he goes to sacrifice for the knowledge of the Supreme Lord.

(h) *Prāṇān*. In the plural the word means the five vital airs, and is = life. The devotee, by excessive abstinence, may offer life itself as a sacrifice. Sankara, however, refers it to the restraint of breath.

(i) *Vitātā Brahmano mukhe*. "Propagata sunt e numinis ore" (Lassen); so also Burnouf: "Institues de la bouche de Brahma." *Vitata* means spread out, and is usually connected with the sacrificial offerings. *Mukhe* being in the locative case, cannot have the sense of "out of," and commonly means "in the presence of;" lit. "in the face of." Mr. Thomson seems

to have offered the true version, "Are performed in the presence of the Supreme Spirit." The Hindū commentators, whom K. T. Telang follows, explain the passage as meaning that these sacrifices come from the Vedas, or are ordained by them. But this version is from a purely Vedāntist view, and is not in accordance with the opinions of the author of the Bhagavad Gītā.

READING THE FIFTH.

ARJUNA spoke.

Thou praisest the renunciation of works, O Kṛishṇa! and on the other hand devotion.¹ Of these two which is the better one? Tell me that certainly.

THE HOLY ONE spoke.

Renunciation (of works) and devotion by works both procure supreme blessedness (*a*); but of these devotion by works is more esteemed than renunciation.

He must be regarded as a steadfast renouncer who neither hates nor desires; for he whom opposites² affect not, O large-armed one! is freed from the bonds (of action) with ease.

Young men speak of the Sāṅkhya and Yoga (doctrines) as being diverse, but not the learned. He who practises one only obtains the fruit of both.

That seat which the Sāṅkhyans obtain is entered into by Yogins also.³ He who sees that the Sāṅkhya and the Yoga are one sees indeed.

¹ Having spoken of the nature and effects of spiritual knowledge, the writer goes on to reconcile the Sāṅkhya and the Yoga systems, by explaining that the Yoga system, in prescribing that all actions be done without "attachment," enforces a real renunciation, and is based on true knowledge.

² Such as pleasure and pain, heat and cold, &c.

³ It is assumed that the Sāṅkhyans may gain the seat here mentioned, i.e., the divine nature of Brahman, but Kapila did not teach this doctrine. The soul, as he taught, when finally emancipated from matter, remains in a state of unconscious repose, but in its own individuality.

But renunciation (of works) is hard to gain, O large-armed one! without devotion. The recluse (*muni*) who is fixed in devotion goes to Brahma without delay.

He who is fixed in devotion, pure in soul, who is master of himself and subdues the senses, who identifies himself with everything that exists,¹ is not defiled even though he work.

"I do not work at all;" thus the devotee who knows the truth may think,² in seeing, hearing, touching, smelling, eating, walking, sleeping, and breathing;

In talking, in letting go, or holding, in opening or closing his eyes, affirming thus: "The senses are occupied with the objects of sense."

10 He who works, having given up attachment, fulfilling (all) works in Brahma, is not defiled by sin, like a lotus-leaf in water.³

By the body, by the heart (*manas*), by the mind (*buddhi*), even by the senses (*b*) alone, Yogins, giving up attachment, do their work for the purifying of the soul.

The devout man, when he has renounced the fruit of works, obtains eternal peace. The undevout, attached to the fruit (of works) by the impulse of desire, is bound.

The embodied (soul), renouncing all works by the heart

¹ Mr. Thomson explains this to mean, "who considers all beings to be the same as himself, and feels towards them accordingly;" but the perfect Yogin attains to an absolute indifference to all persons and things (c. vi. 4). The meaning seems to be, that such a person, even before attaining to *nirvāṇa*, loses all sense of individuality, and is merged in the universal life of the world, as an emanation of Brahma. It is what

the Buddhists call *kilesanibbānam*, or extinction of human passion, as distinct from *khandhanibbānam*, or extinction of being, but leading to it. (Childers, Pali Dict., s. v. *nibbānam*.)

² See c. iii.

³ The lotus-leaf is said to be uninjured by a long immersion in water; so he that acts without "attachment" is not soiled by acts of any kind.

(*manas*) (c), and self-controlled, dwells at ease in the city of nine gates,¹ neither working nor causing to work.

The Lord of the world creates neither the faculty of working nor works, nor the connection of works and fruit, but the proper nature (*d*) of each (herein) is in action.²

5 The Lord takes not upon himself (e) the sin, nor even the well-doing of any.³ Knowledge is veiled by ignorance, and hereby men are bewildered.

But for those in whom this ignorance of the soul is destroyed by knowledge, the Supreme is revealed by knowledge, which is (resplendent) as a sun.

Thinking on Him (lit. That), one in soul with Him, stayed on Him, intent on Him (as the final goal), they go to that from which there is no return,⁴ their sins being taken away by knowledge.

In a learned and modest Brāhman, in a cow,⁵ in an elephant, even in a dog and a Śwapāka,⁶ they who have knowledge see the same (thing).

Even here below the world⁷ is conquered by those who

¹ This means the body, which has nine gates to the outer world—the eyes, ears, nostrils, mouth, and the organs of excretion and generation. The soul does not act; it sits, like an Eastern monarch, in isolated grandeur.

² Śaṅkara connects this with Prakṛti (Nature), i.e., with material elements only.

³ Brahma, like, the human soul, dwells in an absolute isolation, which the actions of men cannot affect.

⁴ They do not return to the world in any state whatever, for they have gained eternal absorption into Brahman.

⁵ The cow was, and is still, venerated by the Hindus. The dog is the lowest of animals in their esteem.

⁶ The Śwapāka, the Cagot of India, is the most degraded of all men. He is condemned to the lowest offices, such as carrying out dead unclaimed bodies. He was formerly obliged to dwell outside the city gates, and could possess no other animals than asses and dogs. (See *Manu* x. 51.)

⁷ *Sarga*, lit. emanation, is interpreted by Śaṅkara as *janma* (birth), and by Śrīdhara as *saṁsāra* (the concourse of men, the world of mankind).

are ever equable in heart; for the sinless Brahma is equable, therefore they abide in Brahma.

- 20 Let no man rejoice in attaining what is pleasant, nor grieve in attaining what is unpleasant, being fixed in mind, untroubled, knowing Brahma and abiding in Brahma.

He whose soul is unattached to outward contacts (impressions from material things) finds happiness in himself; his soul, joined by devotion (*yoga*) to Brahma, enjoys eternal blessedness;

For the pleasures that are born of (these) contacts¹ are the wombs of pain: they begin and end, O son of Kuntī! not in them the wise man delights.

He who even here, ere he is freed from the body, can resist the impulse of lust and wrath, he is devout (*yukta*); he is blessed.

He who is happy in himself, pleased with himself, who finds also light in himself, this Yogin, one with Brahma, finds *nirvāṇa* in Him.

- 25 The Rishis,² whose sins are destroyed, whose doubts are removed, who are self-restrained and pleased with the well-being of all that live, obtain *nirvāṇa* in Brahma.

They who are freed from lust and wrath, who are subdued in nature and in thought, and who know the soul, are near to *nirvāṇa* in Brahma.

When the *muni* has made external contacts (purely) external, and looks between his eyebrows; has made his inward and outward breath equal, directing it through the nostrils;

¹ The pleasures born from the contact of the soul with outward things, mediately through the *buddhi* (Intellect) and the *manas*.

² Meaning here only "wise and holy men." In the older Hindū mythology its meaning is more limited.

Then with senses, heart, and mind subdued, intent on final deliverance, having put away desire, fear, and wrath, he is for ever free.¹

He who knows Me as the enjoyer of sacrifice and austere rites,² as the mighty lord of all the worlds³ and the friend of every living thing, he attains to peace.

¹ He is virtually one with the Supreme Brahma, and is for ever free from the evil influence of matter. In the Kaṭha Upanishad there is an expression of the same idea. "When all the desires cease which were cherished in his heart, then the mortal becomes immortal; even here he attains to Brahma."

² This is not in accordance with the common Hindū idea of Brahma, either as the Supreme Spirit (Brahmā), or as the Creator (Brahmā), for he is supposed to dwell in a state of absolute repose and isolation. (See

dist. 15, *supra*.) He is rarely an object of worship in India. It is only as represented by Viṣṇu or Kṛishṇa that he can be pleased by sacrifice and austere practices.

³ These worlds are eight in number, rising from the worlds of giants and demons, Pisāchas, Yakshas, and Rākshasas, to the *Gandharva loka* (world of the heavenly musicians), the heaven of Indra, of the Moon, of the Pitris (first fathers of mankind), up to that of Brahmā, the highest.

Thus the Bhagavad Gītā, Reading the Fifth, whose title is

"DEVOTION BY RENOUNCING WORKS."

PHILOLOGICAL NOTES.

(a) *Ni: śreyasa*, "final bliss." "Id, quo melius quidquam excluditur: ea hominis conditio qua melior fingi nequit, i.e., finis bonorum" (Lassen); "Kein besseres über sich habend," "jemandes bestes, heil, erlösung" (Peters. Dict.)

(b) *Kevalair indriyair api*, "even by the mere senses." Schlegel translated the passage by "cunctisque sensibus etiam," but Lassen altered the version to "mero sensuum ministerio etiam," which Mr. Thomson adopted. *Kevala* means (1) alone, not in company with others; (2) what is included in itself, abstract, absolute. Hence, *kaivalya*, the abstract state of a complete Yogin. Even devotees work by material faculties, for *buddhi* (intellect) and *manas* (the inner receptive faculty) are produced from Prakṛiti (primal matter), and these faculties were produced that the soul might know itself, as distinct from matter, which is the source of pain and impurity. Ananda says that the work referred to in this passage means a Vedic work done with self-restraint. Śrīdhara, that the work done by the senses is that of hearing or reciting the praise of the Supreme.

(c) *Sarvakarmāṇi manasā sanjyasya*. "Cunctis operibus ex animo sepositis" (Lassen); "Le mortel qui par la force de son esprit, pratique l'abnegation dans tous les actes" (Burnouf). The *manas* seems to represent here all the inward faculties, and the meaning will be, "He that has renounced all works by mental abstraction or devotion dwells at ease," &c. Sankara explains the passage as meaning that this is done by the mind becoming separate (from worldly things). According to Śrīdhara, this renunciation of work is by the *manas* being distinctively devout (*vivekayukta*).

(d) *Swabhāva*, the union or assemblage of qualities which form the individuality of a person. This means the arrangement and proportion of the three Modes, or constituents of Prakṛiti (Nature) in each individual. According to these, a man works, but the soul, like the Supreme Brahma, takes no account of the actions which result from them. Ananda glosses the word by *prakṛiti* (Nature).

(e) *Ādatte*. "Accipit" (Lassen); "se charge" (Burnouf); "nimmt auf sich" (Lorinser). The verb *dā* with *ā*, means to take to one's self, to appropriate: "nehmen, sich zueignen, an sich ziehen" (Peters. Diet.) The meaning is, that the Supreme Brahma takes not either good or evil deeds as his own. He has not produced them, and no part of their merit or demerit belongs to him. They are due solely to the material elements in each individual nature. Sankara explains the word by *grihṇāti*, from *grah*, to take, to take to one's self, to invest one's self with.

READING THE SIXTH.

THE HOLY ONE spoke.

He who does a work that ought to be done,¹ without seeking the fruit of works, he is a renouncer, he is a devotee (*yogin*), not the man who uses not the (sacrificial) fire, nor he who does no (pious) work.²

Know, O son of Pāṇḍu! that what men call renunciation, that is devotion (*yoga*),³ for he who renounces not all projects (a) (of action) is not a *Yogin*.

Work is said to be the means for a recluse (*muni*) who desires to attain to *yoga*, but for him who has attained to it, repose is said to be the means.⁴

For he who renounces all projects, and is not attached to the objects of the senses or to works, is called a perfect *Yogin*.

Each one ought to raise himself by himself (b), and not to debase himself, for he himself is the friend of himself,⁵ and also his foe.

¹ Such duties as are enjoined by religion or caste.

² Lit. "not the man without fire and work," i.e., sacrificial fire and work.

³ Here the union of the essential principles of the Sāṅkhya and Yoga systems is again attempted. Both lead to a renunciation of works, even works of devotion; but Kapila sought to obtain it by philosophical knowledge and Patañjali by mental

abstraction, leading to the mystical union with Brahman which is called *yoga*.

⁴ For the full attainment of the *Yogin's* aim—absorption into the divine essence.

⁵ This passage is obscure, for *ātman* has the double sense of "soul" and "self." In the original there is a play on this double sense. Mr. Thomson translates the last clause, "But by the samity of what is not

He is a friend to himself who by himself has conquered self, and self too may become as a foe by the hatred of that which is not self.

The sovereign spirit of him who is self-conquered and placid is self-contained (c) in cold and heat, in pain and pleasure, and also in honour and dishonour.

The Yogin whose soul is content with divine and human knowledge,¹ who dwells on high (d), whose senses are subdued, and who accounts a clod, a stone, or gold alike, is called a perfect devotee (*yukta*).²

He is esteemed (e) who is equal-minded to companions, friends, enemies, strangers, neutrals, to aliens³ and kindred, yea, to good and to evil men.

- 10 Let the Yogin constantly practise devotion, fixed in a secluded spot, alone, having thought and self subdued, renouncing hope and all surroundings (f).

Having placed himself in a permanent seat, in a cleanly spot, neither high nor low, and furnished with a cloth, a deerskin, and kusha grass:⁴

spiritual (*anātman*) his self might be an enemy, as it were, to his own soul." The question is, whether we are to understand that by the soul's repulsion to what is not soul it may become an open foe, or that by the enmity of what is not soul it may be stirred up to enmity in return, and war may arise between them. Lassen's translation is: "Propter inimicitiam autem erga id quod non spiritale est, spiritus inimici more se gerere potest." I understand the passage to mean that the sensuous part of man's dual nature may become an enemy to the soul, by linking it still to bodily conditions; its proper aim being to free the soul

from them by knowledge or by pious meditation. The soul, thus debarred from its final blessedness, may take up the position of an enemy to the whole self; and thus, by losing its perfect repose, it may itself retard the attainment of its full deliverance. When this has been attained, then the soul dwells in unconscious repose, according to Kapila; it is lost in the divine nature, according to Patanjali.

¹ *Jñāna* and *viññāna*. For an explanation of these terms see p. 57.

² *Yukta*, lit. "joined," i.e., to the Divine Being in pious meditation.

³ *Dvേഷya*, hateful; a term applied to foreigners.

⁴ *Kusha*, a kind of grass (see page 77).

There, having fixed his heart on the One, all the workings of the senses and of thought restrained, resting in his seat, let him practise devotion (*yoga*) for the purifying of the soul.

Holding his body, head, and neck constantly unmoved, gazing steadfastly on the tip of his nose, and looking not around;

Tranquil in soul, exempt from fear, steadfast in the vow of a Brahmachārin,¹ restraining his heart, let him sit in devotion, thinking on Me, intent on Me.

- 15 The Yogin, thus constantly devout in soul, with heart subdued, attains to peace, the supreme *nirvāṇa* that is in Me.

But devotion is not for him who eats too much, or for him who fasts excessively; not for him who is disposed to sleep too much, or for him who is ever wakeful, Arjuna!

The devotion which destroys all pain is for the man who is moderate in food and in recreation, who uses moderate effort in his actions, is moderate in sleep and in waking.

When he fixes his well-controlled thoughts on himself alone, and is indifferent to every object of desire, then he is called "devoted" (*yukta*).

suroides) often used in the religious rites of the Hindūs. It is supposed to have a purifying influence. Among the daily prayers of the Brāhman are these: "As a tired man leaves drops of sweat at the foot of a tree; as he who bathes is cleansed from all foulness; as an oblation is sanctified by holy grass; so may this water purify me from sin." "May the Lord of thought purify me with an ancient blade of

kusa grass and with the rays of the sun" (Rel. Cer. of the Hindūs, Colebrooke, Asiat. Res. v. 354, 361). In the Institutes of Manu (ii. 75), a Brāhman, before he reads a Veda, must sit on *kusa* grass and purify both his hands by rubbing them with the "holy grass."

¹ A Brahmachārin is a young Hindū under instruction, and bound by vows of chastity and obedience.

"As a lamp sheltered from the wind does not flicker," this is the wonted simile of the Yogin who is subdued in thought, and is engaged in the devotion of the soul.

- 20 When thought is wholly at rest, restrained by the practice of devotion (*g*), and when, contemplating himself in himself, he is satisfied in himself;

When he knows the boundless joy which is beyond the senses, which (only) the mind apprehends, and fixed therein never wavers from the truth;

When, having obtained it, he thinks that no other acquisition is superior to this; when abiding therein he is not moved even by a heavy affliction;

Let him know that this severance from all trouble is called *yoga*. This *yoga* must be practised with constancy till thought is repressed (*h*).

Renouncing absolutely all desires produced by projects (of ambition or gain), restraining the whole group of the senses in every part by the heart,

- 25 Step by step he may gain repose by the mind being firmly restrained (*i*); having caused the heart to remain within itself, let him wholly cease to think.

Whenever the wavering and unsteadfast heart wanders away, then so often let him subdue it and bring it back to the control of the soul;

. For supreme happiness comes to the Yogin whose heart is at rest, in whom passion is tranquillised, who is one with Brahma,¹ and free from sin.

The Yogin ever thus uniting his soul (to Brahma), who has ceased from sin, enjoys easily the boundless happiness of union (lit. contact) with Brahma.

¹ The universal soul which pervades and comprehends all created things.

He whose soul is united by devotion (to Brahma), seeing the same in all around, sees the soul in everything, and everything in the soul.

- 30 He who sees Me¹ everywhere and everything in Me, him I forsake not, and he forsakes not Me.

The Yogin who worships Me as dwelling in every creature, being intent on oneness, dwells in Me, whatever may be his course of life.²

He who sees the same (essence) in everything, Arjuna! whether it be pleasant or grievous, from the self-resemblance (there),³ is deemed to be a most excellent Yogin.

ARJUNA *spoke*.

I see not the firm continuance, O slayer of Madhu! of this devotion which thou hast said to be through equanimity (*j*), because of the unsteadfastness (of the heart).

For the heart (*manas*) is fickle, O Kṛishṇa! it is turbulent, strong, and obstinate. Its restraint seems to me as difficult as that of the wind.

THE HOLY ONE *spoke*.

- 35 Doubtless, O large-armed one! the heart is hard to restrain, and it is fickle; but it is restrained, O son of Kuntī! by practice and by indifference (to worldly gain).⁴

¹ The One Supreme, Brahmā, here represented by Kṛishṇa.

² Whether living a contemplative or an active life, say some scholiasts. Raghavendra says, whether living righteously or unrighteously, for knowledge, though connected with an impure life, leads to final emancipation (Telang).

³ Who identifies all things, of whatever kind, with himself, as

equally emanations from the one source of life. "He who sees equally all beings in soul (or self) and soul in all beings, he, the sacrificer of self, goes to the Lord Ruler (Īśwara)" (Manu xii. 91).

⁴ Lit. "by the absence of passion" (*vairāgyena*). Lassen and Thomson translate it by "temperance," Telang by "unconcern."

Devotion, as I judge, is hard to be obtained by the man who is not self-controlled, but he who is master of himself may obtain it, if he strive thereat.

ARJUNA *spoke*.

In what way does he go, O Krishna! who is endowed with faith but does not constantly strive, whose heart wavers in devotion, and who attains not to perfection therein?

Does he not perish like a riven cloud, repulsed from both,¹ being unsteadfast, and confused in the way of Brahma?²

It is meet for thee, O Krishna! to destroy completely this doubt of mine, for no destroyer of this doubt exists except thyself.

THE HOLY ONE *spoke*.

40 He does not perish, O son of Prithā! in this world or in the next, for no one who acts uprightly, O friend! goes the evil way.³

He who wavered in devotion, after he has attained to the regions of the just⁴ and has dwelt there for unnumbered years, is born again in a house of the good and great.⁵

Or he is born in a family of wise devotees (*yogins*); but a birth like this is hard to be obtained in this world.

¹ That is, Does not the man who forsakes ceremonial observances for the higher service of mental devotion, and falls in the latter, lose both heaven, the reward of the first, and absorption into the divine nature, the consequence of the latter? Dr. Linsner thinks that failure in this world and the next is meant and refers to v. 40 *infra*.

² Failing in his attempts to fix his thought on Brahma.

³ The descending path leads to births in an inferior condition, or even to Naraka (hell).

⁴ One of the five heavens of the higher kind, chiefly that of Indra (c. ix. 21).

⁵ *Śrīmat* (prosperous, happy), here glossed by Bankura as *śrīmat* (eminent, powerful).

There he receives the entire mental form (*k*) which he had in a former body,¹ and thus he strives again for perfection, O son of Kuru !

For by that former habit he is led on, even without his will. He who only desires to know *yoga* goes beyond the Brahman doctrine (*l*) (lit. word) ;

45 But the Yogin who strives with energy, who is purified from sin, and perfected by many births, goes at length on the highest way.

The Yogin is superior to the ascetics ; he is deemed to be superior even to the men of knowledge ;² he is also superior to the doers of works. Be thou then a Yogin, Arjuna !

But of all Yogins even, he who worships Me³ with faith, his inmost soul being stayed in Me, him I judge to be the most devout.

¹ Compare the language of Plato in the "Phædo:" "And thus they [the souls of bad men] wander, until by the longing which they feel for the corporeal element which thus cleaves to them, they are again enclosed in a body. And they are enclosed in a body, as may be supposed, corresponding in its habits with the habits which they had in their former lives" (sec. 70).

² This is in accordance with the school of Patanjali. Kapila gave

the highest place to the man who had a knowledge of philosophy. So, in part, Plato taught: "None can attain to the rank of gods but those who pursue philosophy and depart from the body pure; none but lovers of true knowledge" (Phædo, sec. 71).

³ There is here probably an emphasis on the pronoun, as referring to Vishnu or Kṛishṇa, assumed to be the true representative of Brahmā, in opposition to the sect which made Śiva his highest representative.

Thus the Bhagavad Gītā, Reading the Sixth, whose title is

"DEVOTION BY SELF-RESTRAINT."

PHILOLOGICAL NOTES.

(a) *Asannyastāsankalpa*. Lassen's version is, "Abdicato sui studio;" Burnouf's, "Le renoncement de soi-même." Thomson gives, "And has not renounced all (earthly) plans of interest." "Unless he renounces all fancies" (Telang). Sankara explains the word *sankalpa* as meaning "objects of sense causing desire;" Sridhara as denoting all "projects of gain (or reward)." We may interpret the passage thus: "One who has not renounced all worldly schemes." The word is compounded of *sam*, denoting union or completeness, and *kalpa*, form. It means both plan and resolve. "The determination of the will which gives to the thoughts for the present a determinate aim" (Peters. Dict.); also as "verlangen," "vorsatz."

(b) *Uddhared ātmanātmānam*. "Extricet semet sui ipsius ope" (Lassen); "Let him raise his soul by his own means" (Thomson). Burnouf has merely "qu'il se lève," but this leaves out the word on which the emphasis lies. I would translate the passage, "Let a man raise his soul (above sensuous things) by the soul itself." Compare Byron's similar expression, "And strengthen man by his own mind." Dr. Lorinser's translation, "Er ziehe sich selbst aus sich heraus" is certainly wrong.

(c) *Paramātmā samāhitaḥ*. Lassen's translation is, "Spiritus suum locum obtinens in se recolligitur;" Burnouf's, "L'Âme Suprême demeure recueillée;" Thomson's, "is intent on the Supreme Being." Sridhara interprets *samāhitaḥ* by *ātmanishṭha* (fixed in self), and this appears to be the meaning of the word in this passage. Gatti's Italian translation has caught, I think, the true meaning:—

"L'anima, poi che il primo posto ha preso,
in sé tutta è raccolta."

(d) *Kūṭasṭha*, a compound of *kūṭa*, an apex, a summit, and *sthā*, to stand. Lassen translates the word literally, "In fastigio stans;" Thomson's version is, "Who stands above all." Śrīdhara explains the word by *nirvikāra*, one who changes not. The epithet seems to denote one who stands apart from men and human interests in a lofty isolation through yoga. Sankara's gloss is, "He is free from agitation."

(e) *Viśishyate*, "is distinguished." Mr. Thomson mentions another reading, *vimuchyate*, "is delivered (from matter)." Lassen says that Madhusūdana mentions the latter reading, but he adds, "præstat vulgata." Three MSS. in my possession have *viśishyate*.

(f) *Parigraha*, a man's surroundings, such as family, retinue, possessions. "Sine comitatu" (Lassen); "without possessions" (Thomson); Telang, "without belongings." Śrīdhara's gloss is *sūnya*, "void," "desert."

(g) *Yogasevayā*. "Devotionis cultu" (Lassen); "by worship in devotion" (Thomson); Telang, more correctly, "by the practice of devotion."

(h) *Nirvinṇachetasā*. One of the MSS. in my possession has the reading *nirvinṇachetasah*, and if this be the correct reading, the translation of the passage will be, "This devotion must be practised with the constancy of a mind in which thought has ceased." The common reading is, however, the instrumental case of the noun. Lassen's translation is, "Quo mens (rerum inde alienarum) immemor fiat," and that of Thomson, who generally follows Lassen, "By which thought becomes indifferent to every worldly object." Burnouf has, "Au point que la pensée s'abîme." Śrīdhara's interpretation is that "being free from self-disparagement or despondency" is meant, and Telang follows it by translating the compound by "undespairing heart." The authors of the Peters. Dict. explain *nirvinṇa* by *überdrussig*. It means, primarily, being

"weary of a subject, not wishing to know more of it. The meaning seems to be that devotion (*yoga*) must be practised by a constancy that subdues thought, or by which the practice of thought is worn out.

(i) *Buddhyā dhṛitigrihātayā*. "Mente perseverantiam amplexā" (Lassen); "by his mind's acquiring firmness" (Thomson). Telang, as usual, translates *buddhi* (intellect) by "resolve;" "with a firm resolve coupled with courage." *Dhṛiti* seems here to be used adverbially, and I would translate the passage thus: "Step by step repose may be gained by the intellect being firmly held (in quietude)." Śrīdhara interprets the passage as meaning that the mind must be made subject by being held with firmness or constancy. Sankara says, "by being constantly united to Brahma."

(j) *Sāmyena*. "Par l'identité" (Burnouf), i.e., by identity with Brahma in meditation; Lassen, more correctly, has "equabilitate." Sankara glosses the word by *amatwa*, equality (of soul).

(k) *Buddhisamyogam*. "Mental application" (Thomson and Lassen); "le pieux exercice" (Burnouf). Telang interprets it as "contact with that knowledge" (of Brahma) which he had in a former life. Gatti's translation is, "The same disposition of mind," and this is, I think, a correct version. He regains his former mental state, with opportunities of rising to complete devotion. Śrīdhara refers the words to "the man's former nature (*bhāva*).

(l) *Śabdabrahma ativartate*. "He only surmounts the verbal deity" (Thomson), explaining this to mean that he only acquires a mental knowledge of Brahma by teachers or philosophy, but does not approach him spiritually. This is substantially the same as Lassen's "theologiam meris verbis circumscriptam prævertit." Burnouf explains *śabdabrahma* as "la doctrine Brahmanique." Sankara and Śrīdhara would

limit the acquirement to rising above the desire of the fruit of actions prescribed by the Vedas. Telang translates *śabda-brahma* by "the word divine." There is no doubt that here the Vedas are meant. The Yogin by devotion rises above all the Vedic rites and doctrines.

The same expression (*śabdabrahman*) occurs in the Bhāgavata Purāṇa (iv. 29), where the reference is certainly to the Vedas:—"Wandering in the vast field of the Brahmanic word (*śabdabrahman*), which it is difficult to traverse, men do not recognise the Supreme, worshipping him as he is separately divided by the attributes (*linga*, mark or sign) in the hymns. When the Divine Being regards any man with favour, he, having become spiritualised (*ātmabhāvita*), abandons all thought which is set on the world and on the Veda." This may, however, be contrasted with the opposite opinion of Manu:—"The priest who may retain in his memory the whole of the Rig-Veda would incur no guilt if he should slay the three worlds and take food from any quarter whatever. By repeating thrice the *mantras* (hymns) and *brāhmaṇas* (commentaries) of the Rig-, Sāma-, and Yajur-Veda, with the Upanishads (pious treatises), he is freed from all sin" (xi. 262, 263).

READING THE SEVENTH.¹

THE HOLY ONE spoke.

Hear now, O son of Prithā! how, if thy heart be fixed in Me, if thou continuest in devotion and findest refuge in Me, thou shalt, without doubt, know Me fully.

I will declare to thee completely the knowledge, divine and human, which, when thou hast known, nothing else here remains to be known.

Among the thousands of mankind, only one, perchance strives for perfection, and even of those who strive for and obtain it, only some one knows Me in truth.

Earth,² water, fire, air, ether, the heart (*manas*), and also the mind (*buddhi*), and egoism (*ahankāra*), these (form) the eightfold division of my material nature (*Prakṛiti*).

5. This is the lower (nature), but know now my other higher nature,³ the living principle, O large-armed one! by which the universe is sustained.

Understand that these⁴ are the womb of all existing

¹ Here a separate division of the Bhagavad Gītā begins. The first six chapters are devoted mainly to the Yoga system of Patanjali. The six following treat of the Supreme Brahman, who is the source both of gods and men, the only self-existent and eternal being.

² See Hindū Philosophy, Sāṅkhya Kārikā, p. 20.

³ In the Sāṅkhya system, Prakṛiti (material matter) is alone recognised.

In the system of Patanjali this is regarded as only an inferior part of Brahman; there is a higher spiritual essence, which is the animating principle of all things. Śaṅkara says that its designation is *keśetraja*, matter-knowing, and that it maintains life.

⁴ I think the Hindū commentators are right in referring *etad* (this) to the composite nature of the Supreme, and not, as Mr. Thomson, to the "latter nature."

things. I am the source of all the universe and its dissolution also.

There is nothing whatever that is superior to Me, O subduer of wealth! this All hangs upon Me, as a row of pearls upon a string.¹

I am savour² in the waters, O son of Kuntī! I am the light in the moon and the sun; the word of praise (OM) (*a*) in all the Vedas; sound³ in ether and virile force in men:

I am the pure odour in the earth and the brightness in the fire; the vital principle in all beings and the austerity (*tapas*) of ascetics.

10 Know, O son of Prithā! that I am the eternal seed of all things that exist. I am the intellect of the intelligent and the splendour (*b*) of the splendid.

I am also the strength of the strong, free from desire and passion⁴ (emotion). I am desire in living things, not forbidden by holy laws, O prince of Bhāratas!

Know also that the natures formed by (the mode called) "goodness," and those also which are "passion-born" and "dark" are from Me; but they are in Me, not I in them.

Bewildered by these natures formed by the three modes⁵

¹ Cf. Mahābh. (Śānti - parvan, 1609). "In whom (Kṛishṇa), the Lord of beings, all beings formed of the modes (of Nature) are seated and dwell, as rows of pearls are (strung) upon a thread" (Sams. T. iv. 265).

² This is supposed to be the distinguishing property of water.

³ Sound is the peculiar property of the ether.

⁴ Desire (*kāma*) is said by Hindu scholars to mean the wish to re-

tain what has been gained; passion, (*rajas*) the wish to obtain something not yet possessed. But this is doubtful. *Kāma* means desire, love, and also the object of desire; *rajas* is passion merely. "Not forbidden by holy law," i.e., by the holy books (*śāstras*), as Śāṅkara interprets the word *dharma*.

⁵ These are the modes or constituent parts of Prakṛiti (Nature), which by their different combinations form the distinctive natures

(*guṇas*) (*c*), the whole world knows not Me, who am above these (modes) and eternal;

For this divine illusion of mine formed by the modes is hard to surmount: they pass over this illusion who worship Me alone.

- 15 The evil-doers and the foolish do not worship Me, nor the base, whose knowledge is taken away by illusion, who have entered into (*d*) (partake of) the nature of Asuras.¹

Four classes of righteous men worship Me, Arjuna! the distressed, he who desires knowledge, he who seeks for gain, and the wise man, O chief of Bhāratas!

Of these, the wise man,² ever devout, who worships the One, is the most excellent; for I am dear above all things (*e*) to the wise man, and he is dear to Me.

All these are good, but the wise man I deem to be even myself (*f*); for he, devout in soul, is stayed on Me, the supremé way (or goal).

At the end of many births the wise man comes (*g*) to Me. The high-souled man, who says, "Vāsudeva is the All,"³ is hard to find.

of individuals. The Supreme Spirit animates all the material world (Nature): it is therefore in Nature, but Nature is not in it. Men generally see only the lower part of the Divine dual nature, which veils the higher spiritual part. The material world is called *māyā* (Illusion), not perhaps in the Vedāntist sense, as mere illusion, but because it deludes men into supposing that there is nothing else.

¹ Asuras, the name of a class of demons, inferior, and sometimes hostile, to the Aryan gods. (See *Sam. T.* iv. 151, 154.) Probably

they were the gods of the aborigines, and the wars related in the *Matya Purāṇa*, in which sometimes the Asuras were victorious but were eventually conquered, express a legendary tradition of a war of races and religions.

² That is, who knows Brahma and the soul. It is spiritual wisdom that is here assumed, as in Prov. ix. 10: "The fear of the Lord is the beginning of wisdom."

³ Vāsudeva, a name of Kṛṣṇa. It is often found in the *Mahābhārata*.

"Kṛṣṇa (Kṛṣṇa) is immeasurable. He is to be known as Vāso."

- 20 They whose knowledge has been carried away by lusts of any kind go to other gods, using divers rites, constrained by their own nature.

Whosoever desires to worship any one form (*h*) (of these) in faith, it is I who impart the steadfast faith of this man (*i*).

He, being devoted (*yukta*), seeks by that faith the favour of the god (*j*), and thus obtains the blessings which he covets, yet these are apportioned by Me alone.

But the gain of these men of narrow minds comes to an end.¹ They who sacrifice to gods go to the gods; they who worship Me come to Me.

The foolish think that I, the Unmanifested, am endowed with a manifest form,² not knowing my higher nature, which is imperishable and supreme.

- 25 Veiled by my mystic illusion (*k*), I am not manifest to all. This deluded world knows not Me, the Unborn and Eternal.

I know all beings, past and present, Arjuna! and

deva from his dwelling (*vasanāt*) in all beings" (Udyoga-parvan, v. 2561; Sans. T. iv. 218). In the Vishṇu Purāṇa he is identified with the Supreme Brahma. "Worshipping thee, the Supreme Brahma, men desirous of final liberation have attained their object. Who shall obtain liberation without worshipping Vāsudeva?" (Sams. T. iv. 38). The Bhāktas (men who practise *bhakti*, faith with adoration), a branch of the Vaiṣṇavas, worship Viṣṇu as Vāsudeva and wear no marks.

¹ Because the gods are only created beings, and thus with the worlds

over which they preside, will be destroyed at the end of a kalpa.

² Mr. Thomson explains this to mean that they "believe some one of the gods, as Brahmā, Viṣṇu, or Śiva, to be the Supreme Spirit;" and adds, "Our philosopher would seem to be cutting his own throat on this ground." This seems to be a mistake. Brahma had many representatives, and these are sometimes said to be one with him; and to have been incarnated in divers forms; but they were, as incarnations, a lower form of Brahma. In his proper nature, *svarūpa*, as Śaṅkara describes it, he is spirit only.

that shall be hereafter, but not one of them knows Me.

All beings, O son of Bharata! are bewildered in this world through the delusion of the pairs of opposites¹ that arise from love and hatred, O destroyer of foes!

But the men who are pure in their deeds, in whom sin is dead, these, freed from the delusion of opposites and steadfast in their vows, worship Me.

They who find refuge in Me and strive for deliverance from old age (l) and death know the whole Brahma, the Supreme Spirit and the complete Work.

30 The men, devout in mind, who know Me as Adhibhūta (Lord of beings), as Adhidaiva (Lord of gods), and as Adhiyajna (Lord of sacrifice), know Me indeed in the time of their decease.

¹ The pairs of opposites in this present life, such as joy, pain, gain, and loss, make men unduly sensible of material things, and hence they suppose that such things ought to be objects of liking or disliking. They are deceived. These things ought to be regarded with indifference. The soul is not of them, and must find its proper condition by attaining to a complete absorption into the Supreme Brahma.

Thus the Bhagavad Gītā, Reading the Seventh, whose title is

“DEVOTION THROUGH SPIRITUAL DISCERNMENT.”

PHILOLOGICAL NOTES.

(a) *Pranava*, lit. praise, a common expression for the mystic syllable OM.

(b) *Tejas*. "Fortitudo" (Lassen); "strength" (Thomson); "the glory (of the glorious)" (Telang). It has the various meanings of sharpness, light, splendour, and vigour. Sankara glosses it by *prāgalbhya*, rank, dignity.

(c) *Guṇamayair bhāvair*. "By dispositions composed of the three qualities" (Thomson). Lassen translates *bhāva* by "affectus;" Burnouf, by "propriété." *Bhāva* means existence, manner of being, and the phrase denotes the separate natures of individuals formed by the various combinations of the modes of *Prakṛiti* (Nature). Sankara's interpretation is, "By objects formed by modifications of the modes."

(d) *Āsritās*, lit. having gone to or entered. "Sectantes" (Lassen). The gloss of Śrīdhara is, "Having obtained the very nature of Asuras." The word often means "having recourse to," "taking refuge with."

(e) *Atyartham*, supremely. "Above possessions" is the translation of Mr. Thomson, who supports his version by referring to the objects (*arthās*) which men seek to gain by offering sacrifice to gods. To the spiritually wise, the Supreme Brahma is the only object of desire. *Atyartham* is, however, used in the sense of extremely, without reference to possessions. In the *Nalopākhyānam* (Story of Nala xi. 20), it is said that a serpent seized Nala as she was wandering in a forest lamenting excessively (*krandamānām atyartham*) for the loss of her husband. A hunter, who had heard her loud wailing, came near and slew the serpent.

(f) *Ātmā + eva*, "verily myself." Mr. Thomson would prefer an unsupported reading. *atma + iva*, as or like myself.

Lassen's rendering is, "Mei ipsius instar;" Burnouff's, more correctly, is, "Le sage, c'est moi-même." The scholiast Madhusūdana explains the passage *na matto bhinnah*, is not separated from me. •

(g) *Prapadyate*, falls down before, turns toward or approaches. Śrīdhara glosses it by *bhajati*, worships; Śankara by *pratipadyate*, returns. The latter seems the better interpretation.

(h) *Tanu*, body, and also skin, from *tan*, to spread out. Lassen translates it by "effigies;" Thomson by "personage." The word is used slightly to denote that the gods are only material beings.

(i) *Achalām śraddhām tām eva vidadhāmi*. "Unicuique horum secundum fidem istam constantem ego (sortem suam) dispartio" (Lassen). Mr. Thomson calls this an "arbitrary and incomprehensible" translation. It is certainly arbitrary, because there is nothing answerable to *secundum* in the original, but it is not incomprehensible. Dr. Lorinser assumes that the verb, *vidadhāmi*, is equivalent to "ich vergelte," and his translation (I recompense the man who is always steadfast in this faith) nearly coincides with Lassen's. But this meaning does not belong to the verb. Mr. Thomson's version is, "I make that faith of his constant." The literal rendering is, "I impart even this unwavering faith."

(j) *Tasyārāadhanam*, for *tasyāḥ*, &c., referring to *tanu*, a feminine noun (Lassen). "This one" is a contemptuous reference to the gods of the Hindū Pantheon. The more common arrangement is *tasya ārādhana*, the favour of this one; but Śrīdhara has *tasyāḥ*, of this (form). Examples of such a compound are rare, but Lassen has given one from the Rāmāyana (l. 45, 9).

(k) *Yogamāyāsamāvṛitaḥ*. "Surrounded by my magic illusion" (Lassen and Thomson); "Enveloppé que je suis dans la

magie que l'union spirituelle (*yoga*) dissipe" (Burnouf). The latter version is quite untenable. *Yoga* means here the supernatural power which a perfect Yogin was supposed to obtain. The creative power of the gods was connected with *yoga* as meditation. "Then Vishṇu, sprung from Brahma, removed from the sphere of sense, absorbed in meditation (*Yogātmā*), became the Prajāpati Daksha, and formed numerous creatures" (Mahāb. Harivaṁśa, Sans. T. i. 152). In the same book Vishṇu is called the great Yogin (or Mediator). Sankara, however, connects *yoga* (union) with the modes or constituent elements of Nature.

(l) *Jarā*, old age. Mr. Thomson proposes to read *janma*, birth, but all the MSS., including three in my possession, read *jarā*. *Janma* would not be contrary to the metre, as K. T. Telang states, for the second syllable may be either long or short.

READING THE EIGHTH.

ARJUNA *spoke*.

What is that Brahma? what Adhyātman? what is Karma (Work), O best of beings? What is that thou callest Adhibhūta? and that called Adhidaiva?

How is Adhiyajna here in this body, O slayer of Madhu? and how do self-restrained men know thee, at the time of their decease?

THE HOLY ONE *spoke*.

Brahma is the Indestructible and Supreme One;¹ his proper nature (*a*) is called Adhyātman. The emanation that causes the birth of all living things is called Karma (Work).

* ¹ The Supreme Indestructible One is Brahmā. He is called Adhyātman (Supreme Spirit) because he is, in his purely spiritual form, the highest being. When he becomes the source of life, he is then considered as having another form, and has a new designation, Brahmā. The creation (*visarga*, sending forth) of all separate life is called emphatically Work. Ananda, however, glosses the word *visarga* by "offerings such as are directed by *śruti* (revelation) and *smṛiti* (tradition), for they are the causes of life;" but the work here referred to is the especial work of Brahmā. Śankara also gives the sense of "offering" to *visarga*, a meaning which it sometimes bears, or rather gift, donation in general; but I cannot think that it expresses the meaning of our author. He is Lord of beings, Adhibhūta, because he is their cause, both the efficient and the material cause. In the system of Patanjali, the Nature-form (*Prakṛiti*) of the Supreme is that from which all beings have sprung. This is termed by some Hindū writers as his *śakti* or energy, represented as being of a feminine kind. So also as creative force he is Adhidaiva, Lord of gods, and hence he is named Parusha (lit. Male), since "he is the cause of all life" (Śankara). The gods are only created beings. Cf.

Adhibhūta is (my) divisible nature (*b*), and Adhidaiva is the masculine (creative) principle (*purusha*). I myself, here present in the body, am Adhiyajna¹ (*c*), O best of men!

- 5 And he who departs, thinking on Me alone, enters, after quitting the body, into my being: of this there is no doubt.

Or if he, at the end (of life), quits the body while thinking on any other (god), he goes to that, whatever it may be, O son of Kuntī! being ever conformed to it in nature.²

Wherefore think on Me at all times and fight. When thou art fixed in heart and mind on Me, thou wilt without doubt come to Me.

He who meditates, with a mind engaged constantly in devotion, which never worships another god, on the Supreme Divine Being, goes to Him, O son of Prithā!

He who muses on the ancient Sage,³ the Ruler (*d*), subtler than an atom, the All-sustainer, incomprehensible in form, shining like the sun above the darkness,

- 10 And in the hour of death is engaged in devotion with an unwavering heart, and also by the force of devotion

Rig-Veda x. 90: "Purusha has a thousand heads, a thousand eyes. . . . All earthly things are a quarter of him, and three-fourths of him are that which is immortal in the sky." Compare also Manu i. 1: "Produced from the cause which is imperceptible, eternal, existent, and non-existent, that Male (Purusha) is celebrated in the world as Brahmā."

¹ Adhiyajna, Lord of sacrifice, a name which Krishna gives to himself as the representative of Brahmā,

and as being an object of worship suited to the limited capacities of men by becoming incarnate.

² If he desires heaven only, not *nirvāṇa*, he will think, for instance, on Indra in his dying moments, and will therefore rise to the heaven of Indra.

³ Brahmā is the "ancient (*purāṇa*) Sage" because he is without beginning; *purāṇa* being used here, as elsewhere, for "eternal as to the past."

draws his breath together between his eyebrows,¹ that man goes to this Supreme Divine Being.

That way I will briefly describe to thee which they who know the Vedas call the Imperishable,² upon which enter the self-restrained and passion-free, which they who desire adopt a Brahmachārin's life.

He who has closed all the gates³ (of the senses), confined his heart (*manas*) inwardly (*e*), placed the vital breath in the head,⁴ constant in devotion;

Who continues to utter OM,⁵ (the sign of) the One Imperishable Brahma, thinking upon Me; he who thus departs goes, when he quits the body, to the highest way.⁶

If one thinks ever on Me, never directing his thoughts to another (god), I am easily obtained by this constantly devout Yogin.

15 Having attained to Me, these great-souled men come not to life again, which is the seat of pain and is not eternal; they attain to the supreme blessedness.

The worlds, even to that of Brahma, return (*f*) again,⁷

¹ Cf. c. v. 27.

² The Supreme Being, called below (v. 21) "the highest way or seat."

³ The organs of sense. So Śrīdhara and other commentators explain the word.

⁴ Holding the breath as much as possible inwardly.

⁵ Of the Bhāgavata Purāṇa xii. 6: "From this sound (*spkṣa*, represented as coming from Brahma's heart) sprang the syllable OM, composed of three elements (A. U. M.), self-resplendent, of unmanifested origin, that which is the emblem of

the Divine Brahma, the Supreme Spirit."

⁶ Or "highest place," i.e., Brahma.

⁷ All the eight worlds will be absorbed in Brahma at the end of a *kalpa* or periodic time, and then come forth again, at his direction, when another *kalpa* begins. The day of Brahmā is explained in the Viṣṇu Purāṇa (i. 3. vi. 1, with Prof. Wilson's note). One year of mortals is = one day of the gods. There are four *yugas* or ages, which are thus determined:—(1.) The Kṛita Yuga = 4800 divine years; (2.) The Treta Yuga = 3600 divine

Arjuna ! but he who attains to Me knows birth no more,
O son of Kuntī !

The men who know the day of Brahmā, which passes away after a thousand ages, and the night, which ends in a thousand ages, know both day and night.

At the approach of day all the visible (manifested) universe issues from the Unmanifested;¹ it dissolves in Him who is called the Unmanifested at the approach of night.

All this mass of beings produced again and again dissolves at the approach of night, O son of Prithā ! and comes forth, not by its own power (*g*), at the approach of day.

- 20 But above this visible nature there exists another, unseen and eternal, which, when all created things perish, does not perish.

This is called the Unmanifested, the Imperishable; this men speak of as the highest way: they who attain it never return. This is my supreme abode.

This Supreme Being, in whom all things dwell, and by whom all this (universe) has been spread out, may be attained to, O son of Prithā ! by an exclusive devotion.

[I will declare to thee, O chief of Bhāratas ! the time in

years ; (3.) The Dwāpara Yuga = 2400 divine years ; (4.) The Kali Yuga = 1200 divine years ; making in all 12,000 divine years, and these are = 4,320,000 common years. One thousand of these periods form a day of Brahmā. This day of Brahmā is called a *kalpa* ; 360 *kalpas* form his year, and a hundred such years form his lifetime, called *Purā*.

¹ The "Non-developed," as Mr. Thomas translates the word. It

denotes Prakṛiti, or primordial matter in its primal, undeveloped, or unmanifested state. *Avyakta* means "not manifest." Lassen translates it by "Invisible," Telang by "the Unperceived." Śaṅkara says the *Avyakta* is the state of sleep of Prajāpati, i.e., Brahmā as the lord of beings. Śrīdhara explains it as the unseen form which is the cause of what is made. (See Sāṅkhya Kārikā, pp. 33-45.)

which devotees, when they die, go forth either not to return or to return (to life).

Fire, light, the daytime, the time of the waxing moon, the six months of the northern solstice, they who die in these, knowing Brahma, go to Brahma.

- 25 Smoke, the night, the time of the waning moon, the six months of the southern solstice, in these the devotee attains (only) to the lunar light and then returns.¹

For these two ways of light and darkness (*h*) are deemed to be the eternal ways of the world: by the one, men go on the way in which there is no return; by the other, they return again (to life).

The devotee (Yogin), knowing these two ways, O son of Prithā! is in no wise troubled thereat. Therefore be engaged at all times in devotion, Arjuna !]

The devotee who has this knowledge overpasses all the sacred fruit (reward) offered by Vedas, by sacrifices, by

* 1 These strange conditions, if the parts enclosed are genuine, seem due to a Vedāntist training of our author. Kapila had taught—and this part of his system seems to have been very generally received—that the soul is accompanied, in all its migrations, until finally emancipated from all contact with matter, by a body formed of the most subtle elements of matter, called *linga*. The soul, with the *linga*, passes through the great coronal artery to the crown of the head at the time of death; and then, as Hindū theologians teach, since the *linga* requires a light to guide it, if a ray of light rents on the crown of the head at that time, it may reach the highest heaven, that of Brahmā; but if otherwise, it may wander in the darkness, and cannot rise beyond the heaven of the Moon. The Hindū commentators attempt to make this doctrine a little more reasonable by assuming that the light does not represent a material element, but Agni, the god of fire. The passage is a curious instance of the grotesque folly which so frequently attends Hindū speculations, even of the highest kind. It is so much opposed, however, to the spirit which pervades the Bhagavad Gītā, that I cannot but judge it to be a late addition by some Vedāntist writer.

austerities also and almsgiving, and he attains to the supreme primeval seat.

Thus the Bhagavad Gītā, Reading the Eighth, whose title is

“DEVOTION TO THE SUPREME ETERNAL BRAHMA.”

PHILOLOGICAL NOTES.

(a) *Svabhāva*, translated by Telang as “change;” by Thomson, “his own nature;” “la substance intime” (Burnouf). Ananda interprets it by *swarūpa* (my proper form) and *swayam* (myself), and with this interpretation Śrīdhara agrees.

(b) *Kṣhara*, explained by Śrīdhara and Śankara as “perishable.” Lassen has “dividua;” Burnouf, “divisible;” Thomson, “indivisible” by mistake.

(c) *Adhiyajña*, lord of offerings or worship. “Auctor religionum” (Lassen). Dr. Lorinser questions this translation on the ground that Kṛishṇa could not be so called, but that he might be in some manner the highest offering in his human form. The authors of the Peters. Dict. also translate the word by “das höchste Opfer,” and Burnouf by “le premier sacrifice.” It does not appear, however, that Kṛishṇa was regarded as a sacrifice of any kind, and *adhi*, as a prefix, often denotes a presiding or directing person. *Adhikarmakṛit* means one who presides over workmen. *Adhiyajña* means, I think, one who presides over sacrifices.

(d) *Anuśāsitaṁ*. “Moderatorem” (Lassen); “regulator” (Thomson). The root is *śās*, to order, to govern. This is the nearest approach to a Divine Providence that Hindū theology has ever made. It is not quite in accordance with

the teaching of chap. v. 15, or with the common Hindū idea of Brahma.

(e) *Mano hṛidi nirudhya*. *Manas* is the sentient faculty, *hṛid* is the bodily organ; or, as Mr. Thomson expresses it, "*Manas* is the heart that desires and *hṛid* that which beats." The meaning is, Keep the affections in their own seat, i.e., the breast.

(f) *Avartino*. "Remeables" (Lassen). *Avarta* means a winding round; *āvartin*, winding round or revolving. The meaning is not that they *may* return, or, as Mr. Thomson renders it, "subject to return," but that they revolve from being to not-being, i.e., from visible being to absorption into Brahma, and *vice versa*, at stated periods. The reference is not to the soul, "which is liable to return, after a certain sojourn, from any of the eight worlds," as Mr. Thomson asserts, but to these worlds themselves, which come and go in a certain revolving order. Sankara says, from their being defined by time. See chap. ix. 7.

(g) *Avāśah*, not by will of their own, i.e., at the command of Brahma. Mr. Thomson translates it by "spontaneously," adding in a note, "*Avāśa* cannot have its more usual signification of 'against their will,' since matter, being irrational, could have no will of its own, but rather 'without any will of their own,' i.e., in agreement with the laws of necessity." But if so, it cannot emanate spontaneously. The constraining power is not a law of necessity, but a command from Brahma. Lassen has "ultro," probably by mistake; Telang, "devoid of power." Ananda explains the word by *aswatantra*, not independently, by their own act. *Tantra* means a thread, the art of weaving, and hence formation, cause. Śrīdhara's gloss is *paratantra*, dependent on another.

(h) *Śuklakṛishṇe gaṇi*, "these two ways of black and white." *Śukla* means also the increasing half of the moon's course, and

kṛishṇa the waning half. Light and darkness are common symbols of happiness and the reverse. The gr̥tesque imagination of the Hindū has made the symbol to be a controlling cause; but it is strange that the soul, which is immaterial, and is often described or symbolised as "pure light," should depend on a material element for its guidance. Śrīdhara says that the devotee is not bewildered, because he does not desire heaven and the rest as a means of happiness, but has his abode in the Supreme Lord. But this does not explain how, if he dies when the moon is waning, he must return to earth again. I cannot believe that the enlightened author of the Bhagavad Gītā wrote these verses.

READING THE NINTH.

THE HOLY ONE *spoke*.

Now will I declare to thee, who dost not cavil, that most mysterious knowledge, divine and human, which when thou knowest, thou wilt be free from evil.

Royal knowledge!¹ royal mystery! the supreme purification this, comprehensible at sight, holy,² easy to practise, and eternal.

The men who receive not by faith this holy doctrine attain not to Me, O destroyer of foes! but return to the ways of this world of death.

All this universe has been spread out by Me, by my unmanifested material nature (*Prakṛiti*).³ All things dwell in Me; I do not dwell in them;

5 "And yet these things dwell not in Me."⁴ See my royal mystery!(a). My spirit, which is the source of all, supports all things but dwells not in them.

As the mighty wind moves everywhere, but is ever contained within the ether,⁵ know that thus all beings are contained in Me.

¹ *Rājavidyā*. *Rāja*, prince or king, here means chief, supreme. or active energy of Brahman, and is sometimes represented as his wife.

² *Dharmyam*, according to law or right. *Dharma* often expresses a religious duty, but has here its most ancient meaning. ³ Referring to the twofold nature of Brahman. They do not dwell in his higher spiritual nature.

⁴ *Prakṛiti*, or primordial matter, is here affirmed to be a part of Brahman. ⁵ *Ākāśa*, the ether, sometimes rendered "space." It is the subtle fluid which pervades all space. Sometimes it seems to denote the

At the end of a *kalpa*,¹ all things, O son of Kuntī! go into my material nature; at the beginning of a *kalpa*, I send them forth again.

Resting on my material nature (*b*) (*Prakṛiti*), I send forth again and again all this mass of beings, without their will, by the power of *Prakṛiti*.

And these works, O destroyer of foes! bind not Me,² who sit apart as a stranger and in these works am unattached.

¹⁰ Nature (*Prakṛiti*), under my surveillance, gives birth to everything, moving or fixed (animate or inanimate), and by this means, O son of Kuntī! the world revolves.

Fools disregard Me when invested with a human body, not knowing my higher nature, the Supreme Lord of all.

Vain in hope, vain in action, vain in knowledge, and devoid of sense, these partake of the deluding (*c*) nature of *Rākshasas* and *Asuras*.³

But the great-souled men, O son of Prithā! who partake

absolute idea of space, but not in the *Bhagavad Gītā*.

¹ Cf. chap. viii. p. 97.

² All works, except works of devotion, bind the doer, i.e., they connect him with bodily conditions, as their result, in a future life. The works of *Brahmā* are not followed by any consequences, because they are done without "attachment." So a perfect *Yogin* may act, and then attain to *nirvāṇa* (cf. chap. iii. 19).

³ *Asuras*, giants or demons, enemies of the gods; their residence is in *Ṭāla*, below the earth. The dark mode or constituent of *Prakṛiti* (*śamo-guṇa*) prevails in them. In the third book of the *Mahābhārata* they are placed between gods and man: "From Manu all creation, gods, *Asuras*, men, must be produced." (Ind. Stud., p. 395). In

the Institutes of Manu (iii. 25) they are connected with *Pisāchas*, a low order of demons. In the oldest parts of the *Rig-Veda*, however, *Asura* is the name of the Supreme Spirit, the Ahura of the system of Zoroaster. In the *Purāṇas*, the *Asuras* are represented as warring against the gods and sometimes overcoming them. The name was probably given to the gods of the aboriginal tribes (see Sans. T. iv. 154, 155).^{*} The *Rākshasas* are fierce demons, who guard the treasures of *Kuvera*, the god of wealth. Their name is derived from *rakṣ*, to guard. There is a dreadful account of one in the *Rāmāyaṇa* (iii. 2, 4), who was "like a mountain-peak, a man-eater, loud-voiced, hollow-eyed, huge, horrible, bearing three lions, four tigers, two wolves, ten deer, and the head

of the divine nature,¹ worship Me with hearts resting on no other (God), knowing Me as the eternal source of all things.

Evermore glorifying Me, earnestly striving (after Me),² steadfast in vows and doing Me reverence, they worship Me with a constant devotion (*d*).

- 15 Others also, sacrificing with the sacrifice of knowledge,³ worship Me, everywhere present in many forms by my oneness and my divisible nature.

I am the offering; I am the sacrifice;⁴ I am the offering to forefathers;⁵ I am the sacred herb;⁶ I am the holy hymn⁷ and the sacrificial butter;⁸ I am the fire; I am the burnt-offering.⁹

of an elephant on the point of an iron pike." The Yakshas were demons of a similar kind, but placed by Manu (xii. 47) above the Rākshasas. He calls them "the servants and companions of Kuvera."

¹ In the gods the element (*guṇa*) of Nature, called "goodness," prevails. Śāṅkara connects it with calmness, restraint, compassion, and faith.

² Striving to gain a true knowledge of Brahma (Madhusūdana), for restraint (of the senses), for calmness, self-control, &c. (Śāṅkara).

³ Mr. Thomson explains the sacrifice of knowledge to mean the recognizing of Brahma in every act of worship, but the true Yogin rose above all pious acts except that of devout meditation. Śrīdhara says that by the knowledge which they gain of Vāsudeva being the All they offer an acceptable sacrifice. Śāṅkara says it is by those "who know that I am the Lord (*Īśvara*)."

⁴ *Kratu* and *Yajna*. Śāṅkara and other Hindū scholars say that

kratu is a sacrifice enjoined by the Vedas (*śruti*), and *yajna* one required by tradition (*smṛiti*). But this distinction is not supported by the common use of the words. *Kratu* seems to denote sacrifice strictly; *yajna*, worship in general, of which sacrifice was a chief part. In the *Sakuntala*, Indra is called *Satakratu*, he of the hundred sacrifices (p. 268, Williams's ed.)

⁵ *Sradhā*, the offering of food to the manes of deceased ancestors.

⁶ *Aushadha*, vegetable food or medicine (Śrīdhara); food produced by herbs (Śāṅkara); a medicinal herb, in the *Hitopadesa* and in *Nala*.

⁷ *Mantra*, a religious song. The *mantras* are the hymns of the Vedas and the commentaries are *Brahmanas*.

⁸ *Ajyam*, the purified butter used in sacrifice.

⁹ *Havya*, that which is offered, the victim. Lassen and Thomson translate it by "incense." There is no authority, I believe, for this translation.

I am the father, mother,¹ sustainer, and grandsire² of this universe. I am the object of knowledge, the lustration, the syllable OM;³ I am, too, the Rig-, Sāma-, and the Yajur-Veda.⁴

I am the way,⁵ the sustainer, the Lord, the witness,⁶ the dwelling, refuge, and friend, the source and the destroyer (of life), the place, the depository,⁷ and the eternal seed.

I cause heat; I withhold and I send forth the rain; I am also immortality and death, Arjuna! I am *sat* (formal existence) and *asat* (abstract, undeveloped being).⁸

20 They who follow the three Vedas, who drink the soma-

tion. The Peters. Dict. translates it by "das Geopferte." Cf. Manu (iii. 74): "*Ahuta* is *japa* (a low utterance of sacred words); *huta* is oblation by fire (*homa*); *prahuta* is food offered to demons (*Bhutas*)."

¹ Cf. Plato in the "Timæus" (s. 24): "For the present then we must conceive three kinds of things: that which is made, that in which it is made, and that after the likeness of which it is made; and of these we may liken the recipient (the matter) to the *Mother*: that after which it is made to the *Father*; and that produced between the two to the offspring." (Cf. also B. G., c. xiv. 3.)

² The grandsire as the source of *Prakṛiti*, from whom all things emanate.

³ For the mystic syllable OM, see I. i.

⁴ The names of the three older Vedas, the Atharva-Veda being of later origin. The Sāman is sometimes put first, probably because it is a ritual of religious rites or offices, much used by the Brāhmins.

⁵ The way to final deliverance from matter in *niṣkāma*.

⁶ As the observer of all things.

⁷ The depository or treasure-house, for all things are contained in him.

⁸ Mr. Thomson explains these words as spirit and matter. They mean the world of visible things (*sat*), and the invisible, undeveloped *Prakṛiti* (*asat*). See Sāṅkhya Kārikā, p. 27. Cf. Rig-Veda, x. 72, 2: "Devānām pūrve yuge asataḥ sadajayata"—in the first age of the gods the Manifested (*sat*) was born from the Unmanifested (*asat*). In the same Veda (i. 96, 7), Agni is called *satas gopa*, the guardian of the existent world. The phraseology is much like Hegel's: (1) Das Absolute is das Seyn; (2) das Absolute, ist das Nichts . . . Das reine Seyn ist nun die reine Abstraction, damit das absolut-negative, welches gleichfalls unmittelbar genommen, das Nichts ist" (Die Lehre v. Seyn, s. 99). The explanations of the Hindī commentators are here, as so often elsewhere, unsatisfactory. One supposes that *sat* means gross matter, and *asat* the subtler form from which it was developed; another explains them as "effects" and "causes."

juice¹ and are purified from sin, who offer sacrifices, ask of me a passage to heaven. These attain to the holy world of Indra and eat in heaven the divine food of the gods.

These men, when they have enjoyed this vast heavenly world and their merit is exhausted, return to this world of death. Following the three holy books (the Vedas) and desiring the objects of the senses, they obtain that which comes and goes.

A full assurance (e) (of blessedness) I bring to those who worship Me and never seek refuge in another (god), who are ever united (to Me) in devotion.

Even those who worship other gods and are endowed with faith sacrifice to Me, O son of Kuntī! when they sacrifice, but not according to ancient rule;²

For I am the enjoyer and the Lord also of all sacrifices, but these men know Me not in truth, and therefore they fall.³

- 25 They who are devoted by vows to gods, go to gods;⁴ they who devote themselves to Pitṛis (ancestral manes), go to Pitṛis; they who sacrifice to Bhūtas (malignant goblins), go to Bhūtas;⁵ they who worship Me alone, come to Me.

When any one offers to me in devotion a leaf, a flower, fruit, or water, I accept this pious offering of one who is devout in mind.

¹ The juice of the *Asclepias acida*, much used in Hindū rites.

² Śaṅkara says that the sacrifice is one of ignorance, not according to ancient knowledge.

³ They fall from heaven and are born again on earth.

⁴ To Indra and other gods. The Pitṛis are the manes of deceased

ancestors, to whom a high place is given in Hindū rites. Cf. Manu (iii. 203): "An oblation offered by Brāhmanas to ancestors surpasses the oblation of the gods."

⁵ The Bhūtas are a foul kind of demons, supposed to dwell in graveyards.

Whatever thou doest, whatever thou eatest, whatever thou offerest in sacrifice or givest (to others), whatever austerity thou practisest, do it as an offering to Me.

Thus shalt thou be free from the bonds of works producing good or evil fortune; united to Me in soul by devotion and renunciation (of worldly good), thou, when freed (from the body), shalt come to Me.

I am the same to all beings; to Me none is hateful and none is dear; but they who worship Me devoutly are in Me and I also am in them.¹

30 Even if one of evil life worships Me with exclusive worship, he must be accounted as a good man, for he has judged rightly.

Soon he becomes a pious man and attains to eternal peace. Be well assured, O son of Kuntī! that he who worships Me does not perish.

For they who find refuge in Me, O son of Prithā! though they have been conceived in sin,² women too, Vaiśyas, and even Śūdras, these go to the highest way.

How much more, then, holy Brāhmins and pious Rajarshis?³

¹ Śankara says the union is by possessing his nature (*svabhāva*). Śrīdhara, less correctly: "They are in Me by devotion (*bhakti*), and I in them by giving them blessing or salvation."

² Those who are born of unlawful connections. The Vaiśyas are the mercantile and agricultural caste. The Śūdras are the lowest caste, placed by Manu (xii. 43) in the same rank with lions, tigers, and boars. Even these, and women also, might attain to the state of Brahma, i.e., might be absorbed into his being. This goes beyond the prevalent

Hindū doctrine. Women alone cannot perform any religious rite (Manu v. 155), nor may they repeat the *mantras* (hymns) of the Vedas (ix. 18). They may, however, rise to heaven. I have not noticed, in any other passage that they might attain to *nirvāṇa*. It is singular, as Mr. Thomson has pointed out, that the Vaiśyas should rank so low, and this must be regarded as a sign of the comparatively late date of the poem.

³ The *Rajarshis* (royal Rishis) united the characters of king and saint.

Since thou hast come into this fleeting and unhappy world, worship Me.

Fix thy heart (*manas*) on Me; worship Me; offer to Me sacrifice; bow down before Me; united thus in soul (to Me), making Me the supreme object, thou shalt come to Me.

Thus the Bhagavad Gītā, Reading the Ninth, whose title is

“DEVOTION THROUGH THE ROYAL KNOWLEDGE AND THE
ROYAL MYSTERY.”

PHILOLOGICAL NOTES.

(a) *Yōgam aiśwaram*. “Mysterium meum augustum” (Lassen); “Tel est le mystère de la supreme union” (Burnouf). Dr. Lorinser’s version is, “Meine Herrschvertiefung schau,” and explains it to mean that Kṛishṇa here speaks of his union with existences, which befits him as their Lord (*īśwara*). *Yoga* seems here to mean the mysterious power which a perfect Yogin might exercise, and hence all power beyond ordinary human skill. K. T. Telang translates the passage by “See my power divine.” Ananda explains *yoga* by “His proper form; a joyous and twofold nature.” Śaṅkara interprets *yoga* by *yukti*, conjunction (a sovereign union of soul with matter?), showing the sovereign majesty of the Lord.

(b) *Prakṛitīm swānavastabhya*. “Naturæ meæ innixus” (Lassen); “Supported by my material essence” (Thomson); “Immuable dans ma puissance creatice” (Burnouf); “I plant myself on my own nature” (Wilkins). (Cf. c. xvi. 9. *Ītām*

drishṭim avastabhya. "In hac opinione defixi," Lassen.) Telang translates it, "By means of the power of Nature, taking its control myself." The meaning will be more correctly expressed by rendering the passage, "Supported by," or "enabled by means of" my material nature. This is the inferior part of Brahma's dual nature. The verb is found in the Hari-vaṁsa (8515). *Daṇḍamavastabhya*, leaning upon or supported by a staff. Śrīdhara explains the word by "commanding," "directing."

(c) *Mohinīm*, deluding, not deluded, as Mr. Thomson translates the word. "Naturam fraudulentam sectantes" (Lassen).

(d) *Bhakti*, adoration, is interpreted by the Hindū scholiasts, according to K. T. Telang, as "supreme love." Śrīdhara says they adore by praise and other means.

(e) *Yogakshema*. See *ante*, ii. 45.

READING THE TENTH.

THE HOLY ONE *spoke*.

Hear further still, O large-armed one! my all-important works which I will speak to thee, who hast a delight therein (*a*), from a desire for thy good.

The hosts of Suras¹ know not any origin of Me, nor the great Rishis;² for I am the primal source of all the gods and the great Rishis.

He who knows Me, as unborn and without beginning, the mighty Lord of the world, he of mortals is undeluded, he is freed from all sin.

Mind, knowledge, absence of illusion, patience, truth, self-restraint, tranquillity, pleasure, pain, birth, death, fear, and courage also;

5 Innocence, evenness of mind, contentment, religious austerity, beneficence, glory and shame, these are the qualities of beings severally appointed by Me.

The seven great Rishis, the four ancient (Fathers),³ and

¹ Suras, a class of inferior gods, connected, it seems, with the sun (Surya). In the Mahābhārata they war against the Asuras, the gods of an aboriginal non-Aryan race.

² The Rishis were ancient sages. According to the Mahābhārata, i. 2518, "Six great Rishis are known as the mind-born sons of Brahṃa, viz., Marichi, Atri, Angiras, Pulas-

tya, Pulaha, and Kratu" (Sans. T. i. 122). In another book they are raised to seven by the addition of Vasishṭha (Śānti p. 7570). The Vāya Purāṇa makes the list eight in number by adding Brighu; the Viṣṇu Purāṇa adds a ninth, Dakṣa.

³ The four mind-born sons of Brahṃa—Sanatkumāra, Sanaka, Sanātana, and Sanandana or Sananda.

the Manus,¹ partaking of my nature, were born from my mind: from them the races of mankind have sprung.

He who knows in truth that pre-eminence^(b) and mystic power of mine is united (to Me) by unfailing devotion: of that there is no doubt.

I am the source of all things; the whole (universe) proceeds from Me: thinking thus, the wise who share my nature^(c) worship Me.

Thinking on Me, having their life absorbed in Me^(d), instructing each other and ever glorifying Me, they are contented and happy.

10 To these, constantly devout, who worship with the service of love, I give that mental devotion by which they come to Me.

In them I destroy from compassion, dwelling in their souls^(e), the darkness which is born of ignorance, by the bright lamp of knowledge.

ARJUNA *spoke*.

Thou art the Supreme Brahma, the supreme abode,² the best purification, the Eternal Creator, Divine, First of Gods, Unborn, the Lord!

Thus all the Rishis proclaim thee, and also the divine Rishi, Nārada;³ thus too Asita, Devala, and Vyāsa:⁴ thus thou declarest thyself to me.

¹ The Manus are fourteen in number, each presiding during a period, called *Manwantara* (*manu-antara*), over the world. Each period contains 4,320,000 years.

² Because all things dwell in him.

³ Nārada is a mythical person mentioned in *Manu* i. 35, as one of

the ten progenitors of mankind who came forth from Brahmā.

⁴ Asita is mentioned in the *Lalita Vistara* (a legendary life of Buddha) as a *Rishi* who dwelt near the Himalayan range, and was informed supernaturally of the birth of Buddha.

In the *Vishnu Purāṇa*, Devala is

I believe that all which thou sayest is true, O Keśava! for neither gods nor Dānavas¹ understand thy manifestation (*f*) (in bodily form), O Holy One!

15 Thou alone knowest thyself by thyself, O best of beings! Creator of all things, Lord of all, the God of gods, Ruler of the Universe!

It is meet for thee to declare fully thy divine perfections (*g*), by which these worlds are constantly pervaded by thee (*h*).

How shall I, by ever meditating, know thee, O Mystic One? In what forms of being mayst thou, O mighty Lord! be comprehended by me?

Declare to me again and fully thy mystic nature and thy perfections (*vibhūti*), O conqueror of men! for I am never sated in hearing thy immortal (ambrosial) words.

THE HOLY ONE spoke.

Well! I will declare to thee my divine perfections by means of the chief of them (only), O best of Kurus! for there is no end of my greatness.

20 I am the soul, O Guḍakeśu! seated in the heart of

said to have been one of the sons of Viśvamitra, who by his austerities and knowledge became one of the seven Rishis.

Vyāsa is a representative person, to whom is ascribed the composition or compilation of many works, including the Mahābhārata.

¹ The descendants of Dānu, fabled to be demons of the air, who made war upon the gods. In the Rīg-Veda they are said to be seven in number. "He cleaves by his force the seven Dānus" (x. 120, 6). Roth remarks

in his illustrations of the Nirukta, p. 150: "Seven is an indefinite number, applied to the demons of the air and clouds, who appear under the manifold names of Namuchi, Kuyava . . . the Dānus or Dānavas, to whom a mother, called Dānu is assigned." Dānu was said to be the mother of Vṛitra (lit. cloud), and both were slain by Indra (R. V. i. 32, 9). In the Rāmāyaṇa (i. 14, 14) they are placed between gods and Yakshas, a class of malicious demons (S. T. iv. 166).

every creature.¹ I am the beginning and the middle and the end of all things.

Among the Ādityas² I am Vishṇu; among luminous things the resplendent Sun. I am Marīchi³ among the Maruts and the Moon among the constellations.⁴

I am the Sāma⁵ (Veda) of the Vedas, I am Vāsava⁶ of the gods. Of the senses I am the *manas*; ⁷ I am the intellect in living beings.

Of the Rudras I am Śankara,⁸ and Vitteśa⁹ of the Yakshas and Rākshasas. Of the Vasus¹⁰ I am Pāvaka (fire); of the mountain-peaks I am Meru.¹¹

¹ The heart, or the region of the chest, is supposed by the Hindūs to be the seat of the soul. There is here an approach to the Vedāntist doctrine that each soul is a part of the Universal Spirit. It is a separate individuality in both the Sāṅkyha and the Yoga systems.

² The Ādityas were at first six in number, and Varuna was their chief; but afterwards they were twelve, corresponding to the months of the year. They became personifications of the Sun in his various positions, and Vishṇu is here declared to be the chief.

³ Marīchi, the chief of the Maruts or storm-gods. In Manu (i. 35) he is one of the ten progenitors of gods and men whom Virāj created through Manu.

⁴ Nakshatras, the twenty-seven asterisms or lunar mansions traversed by the Moon.

⁵ The Rig-Veda is the oldest of the Vedas. The Sama-Veda was especially honoured by some of the Brāhmanas because its hymns were arranged for chanting in religious rites.

⁶ Vāsava is a name of Indra.

⁷ For an explanation of *manas* and *buddhi*, see p. 13.

⁸ Śankara is a name of Śiva, called at an early period Rudra, who was the father of eleven Rudras, who represented probably violent destructive storms.

⁹ Vitteśa, a name of Kuvera, the Hindū god of wealth, dwelling in the regions of darkness, corresponding to the Pluto of Western mythology. He is chief of the demons called Yakshas and Rākshasas, who guard his treasures.

¹⁰ The Vasus, eight in number, were a class of inferior gods, the attendants of Indra in the older mythology. From their names, *Āpa* (water), *Anīla* (wind), *Soma* (moon), *Anala* (fire), &c., they are evidently nature-gods, personifications of natural objects.

¹¹ Meru, the fabulous mountain in the centre of the Jambu-dwīpa the central continent of the seven which form the world. "In the centre of all these continents is Jambu-dwīpa. . . . In the centre of Jambu-dwīpa is the golden moun-

Know, O son of Prithā! that I am Vṛihaspati,¹ the chief of household priests; of the chiefs in war I am Skanda,² and of waters I am the Ocean.

25 Of the great Rishis I am Bhrigu,³ and of words the syllable (OM). Of offerings I am the *japa*-offering,⁴ of mountains the Himalaya (range).

Of all trees I am the sacred fig-tree (*aśwattha*)⁵, and of divine Rishis Nārada.⁶ Of the Gandharvas⁷ I am Chitraratha; of the perfect ones the recluse (*muni*) Kapila.⁸

Know that I am of horses Uchchaiṣravas,⁹ born of the *amrita* (water of immortality); of elephants, Airāvata,¹⁰ and among men I am the king.

Of weapons of war I am the thunderbolt, and of cows the Kāmaduk.¹¹ I am the progenitor Kandarpa,¹² and of serpents I am Vāsuki.¹³

tain Meru, 84,000 yojanas high, and crowned by the great city of Brahmā" (Viśh. P., Wilson, ii. 110, 118). The yojana varied from four to eight krośas, the krośa being about two geographical miles.

¹ The priest of the family of gods, and hence the prototype of the priestly order. The planet Jupiter is so called, and he is the lord or regent of it.

² The Hindū god of war, and also the planet Mars.

³ Mentioned by Manu (I. 35) as one of the great Rishis (*maharshis*), who were the progenitors of mankind.

⁴ Repeating or muttering prayers and sacred hymns to one's self.

⁵ The *Ficus religiosa*, or sacred fig-tree of India.

⁶ The *devarshis* (divine Rishis) were a class of Rishis who became demigods.

⁷ The musicians of the gods, dwelling in Indra's heaven. Chitraratha is their chief.

⁸ Kapila, the author of the Sāṅkya system of philosophy.

⁹ The name of the horse which was created when the gods churned the ocean to procure the *amrita*, the water of immortality. He became the horse of Indra.

¹⁰ The elephant on which Indra rides.

¹¹ The cow, produced at the churning of the ocean, which grants all desires. Probably an ancient type of the earth.

¹² A name of Kāma, the Hindū Cupid, lord of the Apsaras or heavenly nymphs; represented as a beautiful youth bearing a bow, and armed with five arrows which strike the five senses.

¹³ Vāsuki, the king of the *nāgas* or serpents in Pātāla (Hell). He was

Of the snakes I am Ananta,¹ and among beings of the waters, Varuṇa.² Of the Pitris (ancestral manes) I am Aryama,³ and of judges I am Yama.⁴

30 Of the Daityas⁵ I am Prahlāda; and of things that measure (h) I am Time. Of wild beasts I am the Tiger,⁶ and Vainateya⁷ of birds.

Of purifiers I am the wind, and of those who bear weapons Rāma.⁸ Of fishes I am the Makara,⁹ and of rivers I am the Ganges.

Of emanations (creations) (i) I am the beginning and the end, and I am also the middle, Arjuna! Of the kinds of knowledge I am the knowledge of the Supreme Spirit (Adhyātman); of those who speak I am the Speech.

I am the letter A among letters, the *dwandwa*¹⁰ in

coiled round the mountain Maṇḍara by the gods and Asuras at the churning of the ocean.

¹ Ananta, the thousand-headed snake on which Viṣṇu rests. He is mentioned in the Viṣṇu Purāṇa as the king of the mythological snakes who have the face of a man.

² Varuṇa was at an early period one of the chief gods of the Hindū Pantheon; a personification of the sky as all-embracing, the maker of heaven and earth. At a later period he ranked only as chief of the Ādityas, and now is considered as lord of the waters. His sign is a fish.

³ The chief of the ancient fathers (pitris), whose heaven is next below Brahmā's.

⁴ Yama, the judge of the dead, the Hindū Minos.

⁵ The Daityas are represented as a dæmonic and impious race, probably the aborigines of Northern

India, opposed to the Aryans and their gods. Prahlāda was a king among them, and from his pious austerities he attained to much repute. He is said to have become a worshipper of Viṣṇu.

⁶ The Indra (king) of the beasts of chase; referred to both the lion and the tiger.

⁷ Vainateya is the sacred bird on which Viṣṇu rides. In the Rāmāyaṇa he is called a god. "The snake-devouring god, the strong Vainateya, he will deliver you from the dreadful bonds of the serpents" (Sans. T. iv. 453).

⁸ Rāma, the hero of the epic poem the Rāmāyaṇa, supposed to be the seventh *avatāra* (incarnation) of Viṣṇu.

⁹ A marine monster on which Varuṇa rides. At present the Hindū name for the shark.

¹⁰ The aggregative form of San-

compound words (*j*); I am also Eternal Time; I am the Sustainer whose presence is on every side.

I am Death that seizes all, and the Source of all that are to come. Of feminine words I am Fame, Fortune, and Speech, Memory, Intelligence, Constancy, and Patience.

- 35 Among the songs of the Sama-Veda I am the Vrihat-sāman,¹ and the Gāyatrī² among metrical forms. Of months I am the Margaśirsha,³ and of seasons the flowery Spring.

I am the Dice-play of the fraudulent and the Splendour of the splendid. I am Victory, I am Effort (*k*), I am the Goodness of the good.

Of the sons of Vṛishni I am Vāsudeva,⁴ of the Pāṇḍavas the Subduer of wealth (Arjuna). Of the *munis* I am Vyāsa,⁵ and of sages Uśana⁶ the wise.

Of things that subdue I am the Rod, and the Polity of those who seek to conquer. Of secret things I am Silence,⁷ and the Knowledge of those who know.

skrit compounds. Such a compound as sea-shore is = shore of the sea; as a *dvandva* compound = the sea and the shore. The *dvandva* is selected, says Śrīdhara, because all the parts are co-ordinate with each other.

¹ A part of the Sama-Veda supposed to have a peculiar sanctity.

² Gāyatrī, a kind of metre, consisting of three divisions of eight syllables each. It has the place of honour because the holiest of all the verses of the Vedas (R. V. iii. 62, 10), daily repeated by the Brāhmanas, is written in this metre.

³ Part of November and December; called also *Agrahāyana* (summit of the year).

⁴ Vāsudeva, a name of Kṛishṇa,

from that of his father, Vasudeva, one of the sons of Surā, a chief of an Aryan tribe called Yādavas, and father to Kṛishṇa in his human form.

⁵ See *supra*, l. 26.

⁶ Uśana is described as a teacher of the Asuras or demons, who were the aboriginal races of India. In the Bhāg. Purāṇa he is called "chief of the wise," and is said to be the tutor of Bali, a king of the Asuras (Muir iv. 143).

⁷ Meaning either that silence is one of the most mysterious things, or (as seems preferable) that it denotes what cannot be expressed in words, but must be meditated on in silence, as the Supreme Brahman.

And whatever is of living things the seed, I am That, Arjuna! There is nothing, whether moving or fixed, that can exist without Me.

40 There is no end of my divine perfections, O slayer of foes! but this recital of my glory has been uttered by Me by way of instances thereof.

Whatever thing is pre-eminent, glorious, or strong, know that all is the issue of a part of my power.

But what hast thou to do with this vast extent of knowledge, Arjuna? I have established in continuance all this universe by one part of myself.¹

¹ This is the conclusion of the whole matter. The Supreme is not these things, but he is the animating Soul which gives to each its power or excellence. "It is not," says

Rajendra-lala, "the absorption of the Infinite in the Finite, of God in Nature, but of the Finite in the Infinite, of Nature in God" (Introd. Chhând. Upanishad).

Thus the Bhagavad Gītā, Reading the Tenth, whose title is

"DEVOTION BY THE DIVINE PERFECTIONS."

PHILOLOGICAL NOTES.

(a) *Prīyamāṇāya*. "Tibi amanti" (Lassen); "whom I love" (Thomson). The word is translated "freundlich" in the Peters. Dict. Cf. *vāchā prīyamāṇayā*, by a friendly discourse (Rāmāyaṇa iii. 20, 2). Ananda glosses the word by *prītikurvāt*, causing joy or affection.

(b) *Vibhūti*, excellence, pre-eminence; here used for the manifestation of the divine nature in some form of power or grandeur. Śrīdhara's gloss is *aīśwaryalakṣhanam*, sign of sovereignty. Telang has "emanations," but incorrectly.

(c) *Bhāvasamanvitās*. "Contemplandi facultate præditi" (Lassen); "Participants de l'essence suprême" (Burnouf). Dr. Lorinser, following the Peters. Dict., translates it by "Die mir Liebe weihen," and this rendering Telang adopts. In the absence of any conclusive example of such an usage, I prefer Burnouf's version. Śrīdhara's explanation is *prītiyuktāḥ*, joined or devoted by love. Ananda says, "They whose nature is wholly Brahma." Sankara has, "United together (*samyuktā*) by inclination to the truth that relates to the Supreme."

(d) *Madgataprāṇā*. "Me quasi spirantes" (Lassen); "Dead in me" (Thomson); "Offering their lives to me" (Telang). *Gata*, with a noun, often expresses the absence or destruction of what is denoted by the noun, but sometimes it is used in the sense of "devoted to," as in the episode of Nala, *mām gatasankalpā*, "with resolves or purposes fixed on me." Sankara says, "Whose acts or whose life is absorbed in me," i.e., by *yoga*.

(e) *Ātmabhāvasaṁsthā*. "Sans sortir de mon unité" (Burnouf). Lassen's version is similar: "In mea ipsius conditione permanens," which Thomson, as usual, follows. The passage is translated by Galanos, "Being seated in their hearts," with which Telang agrees. Śrīdhara's gloss is, "Being placed in the office or function (*vṛitti*) of the intellect." Sankara says, "Resting in the inner sense (*antahkaraṇa*) of the being of the soul."

(f) *Vyaktim*, manifestation, act of becoming visible; here, as Telang translates it, "incarnation."

(g) *Vyāpya tiṣṭhasi*. "Permeans consistis" (Lassen). The verb *sthā* (to stand), when joined to an indefinite participle, has generally, as Mr. Thomson has stated, the meaning of persistency or continuance. Cf. *yā sthitā vyāpya viśvām*, that which perpetually pervades all space (ether) (*Sakuntala*, i. 2).

(h) *Kalayātām*. "Of those things that make account or reckoning" (Sankara). The verb means to number, count, regard, measure. Lassen's version is, "numeros modulantium."

(i) *Sargānām*, of emanations. "Naturarum" (Lassen); "Dans les choses créées" (Burnouf). Every creation is an emanation in Hindū systems of cosmogony. Sankara says that the term *bhūtānām* (v. 20) applies only to animate beings, but *sargānām* to everything.

(j) *Dwandwah sāmāsikasya*, the *dwandwa* form of compound words. "Copulatio inter verba composita" (Lassen), as if it implied only the union of words; but no doubt the Hindū scholiasts are right in regarding it as the particular kind of composite words called *dwandwa*.

(k) *Vyavasāya*. "Perseverantia" (Lassen); "conseil" (Burnouf); "industry" (Telang). It means effort and plan or design; hence we may translate it, "Action directed by thought or purpose." Śrīdhara explains it as the action of those who toil or make effort.

READING THE ELEVENTH.

ARJUNA spoke.

This discourse of the supreme mystery, called Adhyātman, which thou hast uttered for my welfare, has taken away my delusion.

For I have heard from thee at large of the birth and death of beings, O lotus-eyed!¹ and of thy eternal greatness (a).

Even so as thou hast declared thyself to be, O supreme Lord! I desire to see thy sovereign form, O greatest of beings!

If thou judgest that I am able to behold it, O Ruler! show to me thy eternal self, O Lord of devotion!

THE HOLY ONE spoke.

5 • See then, O son of Prithā! my forms, by hundreds and by thousands, various, celestial, diverse in colour and shape.

See the Ādityas,² Vasus, Rudras, the two Aświns,³ and the Maruts⁴ also. See, O son of Bharata! many marvels never seen before.

See here the whole universe, whether animate or inani-

¹ Long and oval eyes are considered to be an element of beauty. Yudishthira, the Hindū ideal of manly beauty, is called the "lotus-eyed."

² The Ādityas are twelve Solar deities, or personifications of the Sun for the twelve months of the year. For Vasus and Rudras, see p. 113.

³ The twin Aświns (Aświnau) are the sons of the Sky or Sun; probably at first personifications of the morning and evening twilight.

⁴ The Maruts are the "storm-gods," the brothers of Indra; sometimes said to be created by him.

mate, fixed in One in my person (body), O Gudakeśā! and whatever else thou desirest to see.

But thou art not able to look on Me with this eye of thine. I give thee an eye divine. See my sovereign mystic nature!

SANJAYA spoke.

Then having spoken thus, O King! Hari,¹ the mighty Lord of devotion (*yoga*), revealed to the son of Prithā his supreme and royal form.

- 10 Having many mouths and eyes, presenting many wondrous aspects, decked with many celestial ornaments, and bearing many celestial weapons:

Wearing celestial garlands and vestments, anointed with celestial perfumes; that all-wonderful (form), resplendent, boundless, whose face is turned on every side.

If the light of a thousand suns were to burst forth at once in the sky, that would be like the splendour of that mighty One.

There the son of Pāṇḍu beheld the whole universe seated in One, and divided into many parts in the body of the God of gods.

Then the conqueror of wealth, filled with amazement, with his hair standing on end, bowing down his head with uplifted hands thus addressed the god.

ARJUNA spoke.

- 15 God! in thy body I see all the gods,
And all the varied hosts of living things,

¹ A name of Viṣṇu. "Becoming next pervaded with the quality of passion, that divine being, Hari, assuming the form of Brahmā. with four faces, effected the creation" (Viṣ. Pur. i. 4). He had been previously addressed as Viṣṇu (Sana. T. i. 51).

And sovereign Brahmā on his lotus-throne,¹
 And all the Rishis and the snakes² divine.
 I see thee with unnumbered arms and breasts
 And eyes and faces, infinite in form.
 I see not either source or mean or end
 Of thee, the universal Form and Lord,
 Bearing thy diadem,³ thy club and disc.
 I see thee glowing as a mass of light
 In every region, hard to look upon,
 Bright as the blaze of burning fire and sun,
 On every side, and vast beyond all bound.
 The Undivided thou, the highest point
 Of human thought, and seat (b) supreme of all.⁴
 Eternal law's undying Guardian thou;
 The everlasting Cause (c) thou seem'st to me.
 I see not thy beginning, mean, or end;
 Thy strength, thy arms are infinite alike,
 And unto thee the sun and moon are eyes.
 I see thy face that glows as sacred fire,
 And with its radiance heats the universe;
 For all the heavenly regions and the space
 'Twixt earth and heaven are filled by Thee alone.
 When thy mysterious awful form is seen,
 The triple worlds⁵ then tremble, Soul supreme!
 These hosts of Suras⁶ come to thee, O God!

¹ Brahmā is said to have sprung from a lotus which expanded from the navel of Māwara (the supreme Lord), i.e., of Vāhṇan, according to the Vaishnavas. Hence he is called *Kanḍa-ja* (lotus-born). See Moor's *Hindu Pantheon*, p. 7.

² See p. 115.

³ These are the insignia of Krish-

ṇa. The discus is a weapon like a quoit, formerly used in war. Viṣṇu bears a club, a discus, a conch-shell, and a lotus.

⁴ See p. 105.

⁵ Heaven, earth, and hell.

⁶ Gods of an inferior class. In the later mythology, Indra was their chief. "He and the other Suras

Some mutter in their fear and lift their hands.
 Great Rishis, Siddhas,¹ all cry "Hail to thee!"
 And thee they celebrate with songs sublime (*d*).
 Adityas, Rudras, Vasus, Sādhyas² too,
 The Viśwas, Aświns, Maruts, Ushmapas,³
 Gandharvas, Yakshas, Siddhas, Asuras,
 In crowds behold thee, and are all amazed.
 Thy mighty form, with many mouths and eyes,
 Arms, thighs, and feet, and loins, and fearful tusks,
 The worlds behold with fear, and I with them.

were for ever engaged in hostilities with their half-brothers, the demons called Asuras or Daityas, the giants or Titans of Hindū mythology, who were the children of Kāśyapa by Diti, as the Suras were by Aditi" (Sakuntalā, Mon. Williams, n., p. 86). Śrīdhara says they enter the Supreme as a refuge; but this is not indicated by the text, for they adore as other deities.

¹ Deified mortals learned in the Vedas, said to be 88,000 in number and to occupy that part of the heavens which lies between Nāgavithi (Aries and Taurus) and Saptarshi (Ursa Major). They are mentioned in the Rāmāyaṇa (i. 14). "The gods, with the Gandharvas, Siddhas, and Munis, had previously come thither to receive their portions (of the sacrifice). Brahmā, lord of the deities, Sthānu (Mahādeva), the lord Nārāyaṇa (Viṣṇu), and the divine Indra in visible presence, surrounded by the host of Maruts" (Sansk. T. iv. 16).

² The Sādhyas were an order of inferior gods mentioned in the Rīg-Veda, x. 90, 16: "They (the gods) come with great pomp to the sky,

where are the ancient Sādhyās, gods." Sāyana calls them *karma-devās*, work-gods, and "performers of sacrifices," &c., explained by Prof. Wilson to mean divinities presiding over or giving effect to religious acts. Mahidhara on Vāj. S. (31, 17) gives a different explanation. He says that there are two kinds of gods: *karma-devās*, who have attained to this state by their works, and *ājāna-devās*, gods by birth, who were created by Brahmā. See Mr. Muir, On the Interp. of the Veda, R.A.S., 1866, p. 394. In the Institutes of Manu (iii. 195) they are said to be the descendants of the Sōmasads, who sprang from Virāj. They are classed between the Viśwadevas and the Rishis (xi. 29). In the Harivansha they are spoken of as worshippers of the gods. "For the completion of sacrifice, he (Brahmā) formed the Rich, Yajush, and Sāman verses; with these the Sādhyas worshipped the gods, as we have heard." In the Purāṇas they are the sons of Dharma and Sādhyā, daughter of Dakṣa.

³ A class of Manes, or the spirits of ancient fathers (*Pitris*).

I see thee touch the skies, and brightly shine
 With varied hues. I see thy open mouth,
 Thy vast and glittering eyes; and now my soul,
 My inmost soul is troubled, and I lose
 My courage, Vishṇu! and my peace of mind.
 When I behold thy teeth outspread, and mouths
 Resembling (in their flames) Time's final fire,¹
 I know not aught around and have no joy.
 Have mercy, Lord of gods! the world's great Seat!
 The sons of Dritarashtra and the host
 Of earth's great rulers, Bhīshma, Drona too,
 And Karna,² with the flower of all our host,
 Enter in haste thy fearful large-toothed mouths,
 And some are seen to rest, with heads all crushed,
 Within the gaps that lie between thy teeth.³
 As many streams in rapid torrents flow
 Direct to ocean, so these chiefs of men
 Enter in haste within thy flaming mouths.
 As moths towards a lighted taper rush,
 With still-increasing speed, to perish there,
 So come these multitudes within thy mouths,
 With still-increasing speed, to perish there.
 Devouring all mankind from every side,
 Thou lapest them with thy flame-bearing lips.
 Thou fillest all the universe with light,
 And fiercely, Vishṇu! burn thy fiery rays.

¹ The world, at the end of a *kalpa*, is destroyed by fire which the serpent Ananta casts from his mouth. Śūrya, the Sun, before her marriage with Pāṇḍu. His foster-father was Nandana, the *Sūta* of Dhṛitarāshṭra;

² Lit. the son of a *Sūta* (charioteer). Karna is meant, a king of the Anga country (Bengal). He of a *Sūta*.

³ This is spoken in anticipation of their approaching death in battle.

Then tell me who thou art, with form so dire.
 To thee I bow. Be gracious, God supreme!
 I ask to know thy primal life, for this,
 Thy form evolved (*e*), I cannot understand.

THE HOLY ONE *spoke*.

Lo! I am old and world-destroying Time (*f*),
 Here manifest to slay the race of men.
 Of all these warriors, formed in hostile ranks,
 Except thyself, there shall not one survive.
 Wherefore, arise! gain glory for thyself.
 Subdue thy foes and gain an ample sway!
 My arm already hath destroyed them all.
 Be but my instrument, left-handed one!
 Strike thou at Bhīshma, Droṇa, Karna too,
 At Jayadratha,¹ and the warriors all,
 For they are slain by Me. Be not dismayed.
 Fight! thou shalt conquer in the field thy foes.

SANJAYA *spoke*.

- 35 Having heard these words of Keśava,² he who bears a tiara,³ lifting up his hands, making salutations and trembling, again spoke thus to Kṛishṇa, bowing down and stammering, overwhelmed with fear.

ARJUNA *spoke*.

The world, O Kṛishṇa! justly hath delight
 In thy great glory and obeys thy law.

¹ King of the Sindhavas, who dwelt in the country of the Indus. a desperate conflict, after the fall of Bhīshma.

He was finally killed by Arjuna in ² The hairy one, i.e., Kṛishṇa.

³ Arjuna.

The Rākshas flee on every side through fear,
 And troops of Siddhas all bow down to thee.
 Why should they not adore thee, Soul supreme?
 More reverend e'en than Brahmā,¹ primal Cause,
 O infinite Lord of Gods! the world's abode,²
 Thou undivided art, and life in forms
 And formless life thou art (*g*), o'er all supreme.
 Thou art the First of gods, the ancient Sire,
 The treasure-house supreme of all the worlds,
 The Knowing and the Known, the highest seat.
 From thee the All has sprung, O boundless Form!
 Varuṇa, Vāyu, Agni, Yama thou,³
 The Moon; the Sire (*h*), and Grandsire too of men.
 All hail to thee, a thousand times all hail!
 Again and yet again, all hail to thee!
 All hail to thee before, all hail behind;
 All hail on every side, O mighty All!
 The Infinite in power, of boundless force,
 The All thou dost embrace; then thou art All.
 If thinking thee my friend, I cried aloud,
 O Yādava!⁴ O Kṛishṇa! or O Friend!
 Not knowing this thy wondrous majesty,
 From carelessness, or even in my love;
 If I dishonoured thee at times in mirth,
 When sporting, lying, sitting, or at meals,
 Alone, O Holy One! or with an host,
 I pray thee pardon it, Eternal Lord!
 Father of all this fixed and moving world,

¹ Brahmā proceeded from the Supreme Brahṁā, whom Kṛishṇa represents. and the judge of the lower regions respectively.

² Because all things dwell in him.

³ The gods of ocean, air, and fire, Yādava.

⁴ So called because in his human nature he belonged to the tribe of Yādava.

Of weightier honour than the Guru (i) bears,¹
 None is thine equal. Who in all the worlds
 Surpasses thee, O thou of boundless power?
 Wherefore, saluting thee and bending low,
 I ask thy grace, O Lord, whose praise is meet.
 Be gracious then, O God! as sire to son,
 As friend to friend, as lover to the loved.
 This marvel having seen, ne'er seen before,
 My heart rejoices, yet is moved by fear.
 Show me that other form alone, O God!
 Be gracious, Lord of gods! the world's great seat!
 I would behold thee, as of old, arrayed
 With diadem and club, and disk in hand.
 Take to thyself again thy four-armed form,
 Thou of the thousand arms and endless forms!

THE HOLY ONE *spoke*.

By favour, through my mystic form divine (j),
 Arjuna! thou my form supreme hast seen,
 Resplendent, universal, infinite,
 Primeval, seen before by none but thee.
 Yet not by Vedas, nor by sacrifice,
 By study,² alms, good works, or rites austere,
 Can this my form be seen by mortal man,
 O Prince of Kurus! but by thee alone.

¹ A spiritual teacher, extravagantly honoured. "By reverencing his mother, one gains this world; by reverencing his father, the intermediate world; and by constant attention to his guru, the world of Brahṃa" (Manu ii. 233). The world of Brahṃa is the highest heaven.

² Śankara and Śrīdhara connect *adhyayana* (reading or study) with the words Veda and sacrifice, explaining the passage as if the study of these things was here meant, and also not a right study of them. [My copy of Śrīdhara's Commentary has *atirekena*; Telang has *vyatirekena*.]

Be not afraid or in thy mind distressed
 From having seen this awful form of mine,
 But, freed from fear and with a joyful heart,
 See now that other form of mine again.

SANJAYA *spoke*.

50 Vāsudeva, having thus addressed Arjuna, caused his proper form to appear again, and the great Spirit, becoming once more of a gentle form, consoled him that had been affrighted.

ARJUNA *spoke*.

Having seen this thy gentle human form, O destroyer of foes! I have now become composed in mind and have returned to (my proper) nature.

THE HOLY ONE *spoke*.

This form of me that thou hast seen is one hard to see.
 Even the gods constantly desire to see this form.

Not by Vedas, nor by austerities, nor by gifts, nor by sacrifice, can I be seen as thou hast seen me now.

But by exclusive worship may I thus be known and seen in truth and be obtained (entered), O slayer of foes!
 55 He who does everything for Me, whose supreme object I am, who worships Me, being free from attachment and without hatred to any creature, this man, Arjuna! comes to Me.

Thus the Bhagavad Gītā, Reading the Eleventh, whose title is

“THE MANIFESTATION OF THE UNIVERSAL FORM.”

PHILOLOGICAL NOTES.

(a) *Māhātmyam*. "Magnanimitas" (Lassen and Burnouf); "greatness" (Thomson); "majestät" (Lorinser). The reference is certainly to the instances of greatness or excellence in the preceding chapter.

(b) *Nidhāna*, treasure or treasury. Sankara explains it by *paramāśraya*, chief asylum or receptacle.

(c) *Purusha*, literally the Male, as the divine generator of all.

(d) *Pushkalābhīḥ*. "Hymnis perpulcris" (Lassen). Sankara explains the word as meaning complete, full (*sampūrṇa*). The word means complete, but also great, excellent, distinguished. Burnouf has "dans de sublimes cantiques."

(e) *Pravṛttim*, lit. going forth, either in action or being. Lassen's translation is "Haud presagio equidem quidnam pares." Telang's, "Thy deeds I understand not." Śrīdhara and Sankara interpret it by *śeṣhṭā*, movement, action. I think, it means here the developed being by which the god was made manifest.

(f) *Kāla*, time, and sometimes death. Lassen and Burnouf accept the former, and Thomson the latter meaning. In the Atharva-Veda, *Kāla* is accounted a god, and hymns are addressed to it. In the Vishṇu Purāṇa (v. 6), Time is a portion of Hari (Vishṇu). "Afterwards that which is described as the part of Hari, which has the nature of Time, infused into those beings direful sin" (Sans. T. i. 62). Ananda seems to accept the meaning, "death," for he says that the meaning is, "I am *Kāla*, because I destroy the lives of all." Śrīdhara has a similar explanation.

(g) *Sadaśat tat param yat*. "Enti et non-enti quod subest"

(Lassen); "The existing and non-existing, that which is supreme" (Thomson). Telang has

"That which is,
That which is not, and that which lies beyond."

By *sat* is meant formal existence; by *asat*, unformed primal existence. See Sāṅkhya Kārikā, p. 135. Śrīdhara says that *sat* is the Manifested (Developed) life; *asat*, the Unmanifested (*Prakṛiti*).

(h) *Prajāpati*. "Animantium sator" (Lassen). The word is often used to denote Brahmā as Creator. "This universe was formerly water. On it Prajāpati, becoming wind, moved. . . . He created gods, Vasus, Rudras, and Ādityas" (Taitt. Sanh. vii. 1, 5; Sans. T. i. 52). Cf. Gen. i. 2. Ananda explains it by "the great father of all the world."

(i) *Gurōrgurīyān*. The Calcutta ed., the text of Madhusūdana, and (I may add) three MSS. in my possession, read *gurur*. The translation will then be, "Thou art the venerable and very weighty Guru (religious teacher) of this (world)." Mr. Thomson would connect *asya* with *guros*, and translate, "than that Guru himself," meaning Brahmā; but the comp. form requires an ablative after it; *asmāt*, not *asya*. In my copy of Śrīdhara's Commentary the reading is *guror*, but in the text *gurur*. The explanation is *gurutara*, more venerable. He adds, "Thus there is no other in the three worlds who is equal to thee in greatness." In the Bhāgavata Purāṇa, the *guru* is said to be the same as deity. (See Rel. Sects of the Hindūs, p. 63.)

(j) *Ātmayogāt*, by my mystic virtue. See c. vii. 25, *supra*. Dr. Lorinser would retain the meaning "union," referring to Kṛishṇa's union with men by his incarnation.

READING THE TWELFTH.

ARJUNA *spoke*.

Of those who, ever devoutly worshipping, do thee service,¹ and those who serve the Imperishable and the Unmanifested, which of these (classes) is best acquainted with Yoga ?

THE HOLY ONE *spoke*.

They who have stayed their hearts on Me, and do Me service with a constant devotion, being endowed with perfect faith, these I deem to be the most devout (*yukta-tamās*).

But they who serve the Imperishable, Unseen, Unmanifested One, All-pervading and Incomprehensible, who dwelleth on high (*a*), the Immutable and Eternal ;

Who, subduing all the senses, are equal-minded to all around and rejoice in the good of all, these attain to Me.

5 The trouble of those whose minds are fixed on the Unmanifested is the greater, because the unseen path² is hard to be gained by those who are embodied (*b*) ;

¹ Those who worship Brahmā, glosses the word "Imperishable" by Brahma.

as Kṛishṇa, or those who worship him in his higher spiritual nature. In the first form he is *vyakta*, manifested ; in the other, *avyakta*, unmanifested. The spiritual worship is the higher, but it is too difficult for the mass of mankind. Śrīdhara

² The way to the Invisible or Unmanifested Brahma. Telang translates *gati* (way) by "goal." It sometimes means place or seat. Śrīdhara's gloss is *nishīṭha*, place or condition.

But they who renounce all works in Me, whose chief object I am, who, meditating on Me, serve with an exclusive devotion ;

These I raise from the ocean of this mortal world without delay, O son of Prithā ! their minds being stayed on Me.

Fix thy heart (*manas*) on Me alone; let thy mind (*buddhi*) be stayed on Me; then hereafter thou shalt dwell in Me on high : of that there is no doubt.

But if thou art not able to fix thy thoughts constantly on Me, then by frequent devotion seek to gain Me, O subduer of wealth !

- 10 If thou art not equal to frequency (of devotion), be thou intent on doing works for Me (*c*); if thou doest works for Me alone, thou shalt attain the perfect state.

If this also thou art not able to do, then, having found refuge with Me in devotion, renounce thus the fruit of works with soul subdued ;

For knowledge is better than diligence, meditation is better than knowledge, and renouncing of the fruit of works than meditation ; to renunciation peace is very nigh (*d*).

He who hates no single being, is friendly and compassionate, free from self-regard and vanity, the same in good and evil, patient ;

Contented, ever devout, subdued in soul, firm in purpose, fixed on Me in heart and mind, and who worships Me, is dear to Me.

- 15 He whom the world troubles not, and who troubles not the world, who is free from the emotions of joy, wrath, and fear, is dear to Me.

The man who is guileless (*e*), pure, upright, unconcerned, free from distress of mind, who renounces every enterprise (*f*) and worships Me, is dear to Me.

He who has neither delight nor aversion, who neither mourns nor desires, who renounces good and evil fortune, and worships Me, is dear to Me.

He who is the same to friend and foe, and also in honour and dishonour, who is the same in cold and heat, pleasure and pain, who is wholly free from attachment ;

To whom praise and blame are equal, who is silent, content with every fortune, home-renouncing,¹ steadfast in mind, and worships Me, that man is dear to Me.

20 But they who sit at (the banquet of) that sacred nectar (*g*), which has been described before, endowed with faith, making Me their highest aim and worshipping (Me), these are the most dear to Me.²

¹ Abandoning home to devote himself to the life of a recluse. This is enjoined in Manu, especially in old age. "Departing from his house . . . keeping silence, not regarding the objects of desire that are brought into contact with him, let the muni live as an ascetic" (vi. 41). Minute directions are given for his future conduct (43-82).

² The *amṛita* or nectar of the gods is mentioned by Arjuna (c. x. 18). Mr. Thomson thinks there is a reference to a knowledge of Brahma in his various manifestations. The reference seems to be rather to those more spiritual worshippers who were intent, by meditation, upon the Supreme as a pure spirit. See dist. 2-5 in this chapter.

Thus the Bhagavad Gītā, Reading the Twelfth, whose title is

"THE DEVOTION OF WORSHIP."

PHILOLOGICAL NOTES.

(a) *Kūṭastham*, raised on high, sublime; see p. 83 *supra*. Śrīdhara says that by *kūṭa* is meant his development in the illusive material world (*māyā*).

(b) *Dehavadbhis*, by those who possess bodies. The body, in Hindū opinion, is never a help to the soul, except as a means of deliverance from matter.

(c) *Matkarmaparamo bhava*. "Mihi gratis operibus intentus esto" (Lassen); "Be intent on the performance of actions for me" (Thomson). The reference is not to the kind of work, but the purpose or intention with which it is done. Śrīdhara's gloss is, "Works done from love to Me." Sankara says, "For my sake."

(d) *Tyāgāch chhāntir anantaram*. "A renuntiatione tranquillitas proxime distat" (Lassen). *Śānti* seems to mean here, as Mr. Thomson suggests, final repose in *nirvāṇa*. Burnouf translates it by "beatitude." Śrīdhara's gloss is, "By my favour there is immediately a rest from, or cessation of, worldly or earthly existence" (*sansārāsānti*), implying a cessation of birth by *nirvāṇa*.

(e) *Anapekṣha*, lit. "he who looks not about." "Nulla expectatione suspensus" (Lassen); "He who has no worldly expectations" (Thomson); "L'homme sans arrière pensée" (Burnouf). It is the man who has no other than a true, direct purpose. "Unworldly" seems the nearest English equivalent. Ananda says it means "free from all desire," and Śrīdhara has the same explanation. Telang translates it "unconcerned." The corresponding Pali word, *anapekhi*, has this meaning. Sankara says "one who has no regard for objects of sense."

(f) *Sarvarāmbhavarītyagī*. "Omnibus inceptis qui renuntiavit" (Lassen). This is hardly definite enough. *Ārambha*

means effort, enterprise; and the character here denoted is the man who rejects all enterprise, because it is opposed to that absolute repose which is the Hindū ideal of excellence. Mr. Thomson has mistaken the meaning of the passage. He translates the word by "free from any interest in his undertakings." It is the undertakings themselves that he renounces. Śrīdhara's gloss is "to renounce active labour" (*udiyama*). Telang's translation is "who doth renounce all acts for fruit;" but there is no limit in the text.

(g) *Dharmyāmṛitam*. *Amṛita*, the immortal, corresponds to the ambrosia of the Greeks. In the later Hindū mythology it denoted chiefly the water of immortality which the gods gained by the churning of the ocean; but it was used to express things offered in sacrifice, chiefly the soma. Here it is used to denote the blessedness of a mental union with Brahma, by which at length *nirvāṇa* is gained.

READING THE THIRTEENTH.¹THE HOLY ONE *spoke*.

These (a) bodies, O son of Kuntī! are called *kshetra* (matter) (b). That which knows it is called by the wise *kshetrajna* (matter-knowing = Soul).

Know that I am the soul (*kshetrajna*) in all forms of matter, O son of Bharata! This knowledge of soul and matter I deem to be knowledge (indeed).

What this matter is, what its qualities, what are its changes and whence it comes, and what that is (soul) and what its greatness (c), hear now briefly from Me.

All this has been sung separately,² in many ways by Rishis, in various songs (d), and in well-thought-out verses of Brahma-sutras (e), that treat of the causes (of things).

5 * The gross elements, egoism, intellect, and also the unmanifested (Prakṛiti or Nature), the ten senses, the one (organ, the *manas*), and the five objects (or domains) of sense;

Desire, hatred, pleasure, pain, collective form (organised body), thought, resolve,³ these are briefly described as matter in its modified forms.

¹ Here the third part of the poem begins, treating, in part, of the physical theory of the Sāṅkhya system. This part of Kapila's teaching has largely affected the whole course of Hindu thought or speculation on physical matters, even in schools widely differing from his on other subjects.

² The Hindu commentators explain this word (*prīṭak*) as "variously," referring it to Brahma in his various forms as Viṣṇu, &c.

³ Because they belong to the *buddhi* and *manas* of man's compound nature, and these are only subtle forms of matter.

Modesty, sincerity, innocence, patience, uprightness, service done to a preceptor, purity, constancy, self-control ;

Absence of desire for things of sense and of vanity, perception of the evil of birth, death, old age, sickness, and pain ;

Freedom from attachment, absence of affection for son, wife, home, and the rest, and constant equanimity in desired and undesired events ;

- 10 With constant worship of Me in exclusive devotion, frequenting of lonely places and distaste for the society of men ;

Perseverance in (seeking to gain) the knowledge of the Supreme Spirit (Adhyātman),¹ and perception of the gain that comes from knowledge of the truth : this is called knowledge : all that is contrary to this is ignorance.

I will declare that which must be known, by the knowledge of which immortality is gained ; the Supreme Brahma, without beginning, who is called neither *sat* nor *asat* ;²

Whose hands and feet are everywhere, everywhere his eyes and heads and faces ; hearing everywhere, he dwells in the world encompassing all things.

Resplendent in the faculties of all the senses, yet devoid

¹ See c. viii. 1, *supra*.

² Neither *sat*, thing, reality, but here formal being, in opposition to *asat*, unformed, primal matter. Śaṅkara, quoted by Telang, gives another explanation. He says that these words indicate a class, a quality, an action, or a relation, but as none of these is possible in the case of Brahma, neither word can be applied to him. Śrīdhara explains *sat* by *vishaya*, object of sense, *asat* being

that which is not perceived by the senses. The earlier philosophic meanings of *sat* and *asat* were lost in course of time, but the true sense was manifest to some who were comparatively modern commentators. Rāghavendra says that *sat* means the Vyakta (Manifested) produced as an effect, and *asat* is the Avyakta (Unmanifested), which is the cause of it, i.e., Prakṛiti (Telang).

of all the senses; ¹ unattached (*f*) and yet sustaining all things; without the modes (of Nature) (*g*), yet the possessor (enjoyer) of the modes.²

- 15 He is without and within all beings; motionless and yet moving; not discerned because of his subtlety; near and yet remote;

Not distributed in beings, yet constantly distributed in them; he is to be known as the sustainer of all; he devours³ and he creates.

The light of all things luminous, he is declared to be above (all) darkness. He is knowledge, its object, and its end (*h*), seated in the hearts of all.

Thus matter, knowledge, and that which must be known, have been briefly set forth. He who worships Me and discerns this (Supreme Spirit) is fitted to become one with Me (*i*).

Know that Nature and Spirit are both without beginning. Know, too, that variations (of material forms) and the modes (*j*) spring from Nature.

- 20 In the activity of the organs of action (*k*) Nature⁴ is called the cause: in the perception of pleasure and pain spirit is called the cause.

For spirit seated in Nature possesses (makes use of) the modes that spring from Nature and the connection of this with modes is the cause of birth in good or evil wombs.⁵

¹ Possessing all that the senses can give, as seeing, &c., but without any bodily conditions.

² From the dual nature of Brahma, who, as involving Prakṛiti in his lower nature, possesses the modes or constituent elements of the latter, but in his higher spiritual nature, which is truly himself, he has no connection with any form of matter.

³ At the end of a *kalpa* or day of Brahmā (see c. viii. 16), all existent things are absorbed in Prakṛiti, and are sent forth again into actual formal life at the beginning of another *kalpa*, by the command of Brahmā.

⁴ Prakṛiti or primordial matter.

⁵ The action of the modes causes a new birth and is never absolutely good. The *summum bonum* or ab-

Surveyor, director, supporter, possessor (*l*), the mighty Lord, thus is the Supreme Spirit called; the supreme *purusha* (male creative power) in this body.¹

He who knows this creative power (*purusha*) and Nature with its modes, in whatever state he may be, is never born again.

Some by meditation perceive the soul in themselves by themselves, others by devotion (*yoga*) in the Sāṅkhya² (system), and others by devotion in works;

- 25 But others, who know it not, hear of it from others and worship, and these, too, devoted to the sacred doctrine, pass over death.

When any existence whatever, animate or inanimate, is produced, know, O son of Bharata! that it exists by this union of matter and spirit.

He who sees the Supreme Lord dwelling alike in all beings, the Imperishable in things that perish, sees indeed;

For seeing the Lord as the same, everywhere present, he destroys not himself by himself, and thus he goes to the supreme seat.

But he who sees that works are wrought in every case by Nature (*Prakṛiti*), and that therefore the soul is not an agent, sees indeed.

- 30 When he sees that the separate natures of things are seated in One and issue from it alone, then he attains to Brahma.

absorption into Brahma can only be gained by an absolute freedom from the influence of the modes by the practice of devout meditation.

¹ In the person of Kṛishṇa, who is identified with Brahma.

² The term *yoga*, devotion or wor-

ship, cannot properly be applied to the system of Kapila, for by it knowledge, i.e., the knowledge of philosophy, was set far above the ritual of the Vedas, and above all religious practices.

This eternal Supreme Spirit, without beginning, devoid of modes, works not and is not stained, O son of Kuntī ! even when it is embodied.

As the ether that pervades all things is not stained through its subtlety, so the soul everywhere seated in bodies (*m*) is not stained.

As one sun alone illumines all this world, so the soul illumines the whole of matter, O son of Bharata !

They who see, by the eye of knowledge, this difference between matter (*kshetra*) and spirit (*kshetrajña*, matter-knowing), and the deliverance of beings from Nature¹ (*Prakṛiti*), these go to the Supreme.

¹ By the soul becoming free from all contact with matter in *nirvāṇa*.

Thus the Bhagavad Gītā, Reading the Thirteenth, whose title is

“DEVOTION BY THE SEPARATION OF MATTER AND SPIRIT.”

PHILOLOGICAL NOTES.

(a) In MS. (D) in the Royal Library at Paris, in two MSS. of London, in the Calcutta ed. of the Mahābhārata, and in three MSS. in my possession, the following distich is found at the beginning of the chapter. It is probably of late introduction :—

“Arjuna spoke. I desire to learn Nature and spirit-life (*purusha*), matter and the matter-knowing (soul), science and its objects, O Keśava !”

(b) *Kshetra*, prim. a plain, a field ; and hence matter, as that which is objective to the soul.

(c) *Prabhāva*. “Its incomprehensible sovereignty” (Śrīdhara). “Qualium capax” (Lassen and others). Primarily “birth,” its secondary meanings are good family, high rank, power, authority.

(d) *Chhandobhis*. *Chhandas* is either metre or a chanted hymn. “Haud dubie,” says Lassen, “indicatur pars quædam Vedorum.” Śrīdhara says, “By Vasishṭha (a Vedic poet) and the rest.” “By the Rig-Veda and the other Vedas” (Ananda). So say the Hindū scholiasts. This is possible, for our author does not discard the Vedas, though their ritual he held to be inferior in effect to pious meditation (*yoga*).

(e) *Brahmanūtrapadais*. *Pada* (foot) is here = metre or verse. The *sūtras* (threads) are the poetical distichs in which many of the Hindū philosophic works are composed. There is a work by Bādarāyaṇa called “Brahma-sūtras,” but the reference is probably to any hymns in honour of Brahma. Śaṅkara says they were sūtras for the making known of Brahma.

(f) *Asaktam*, “unattached ;” see p. 55. “Affectu immune” (Lassen).

(g) *Guṇabhoktri*. “Qualitatibus fruens” (Lassen) ; “Il perçoit tous les modes” (Burnouf). The root *buj*, to eat,

means also to possess, to enjoy. The meaning is that Brahma can use the modes of Prakṛiti, though they are not in him.

(h) *Jñānam, jñeyam, jñānagamyam*. Burnouf has, I think, correctly translated these words: "Science, objet de la science, but de la science." Mr. Thomson's translation is: "It is spiritual knowledge itself, the object of that knowledge to be obtained by spiritual knowledge," and, thinking the first part expresses a very forced idea, would read *jñānajneyam*. But all the MSS. read *jñanam*. The aim of all true knowledge is absorption into the Divine nature, according to Patanjali.

(i) *Upapadyate*. "Is conformed to my nature" (Thomson). Lassen and Burnouf, more correctly, "Comes to my nature," i.e., is absorbed in it. Śrīdhara's explanation is, "He is fit for union with Brahma."

(j) *Vikārāṁś cha guṇāṁś cha*. "Passions and the (three) qualities" (Thomson); but all passion is from the qualities or modes. The meaning is that all the varieties of existent things and the modes, too, from which they spring, are from Prakṛiti (Nature). Śrīdhara's gloss is: "Changes or modifications (*parināma*) of the modes, pleasure, pain, &c., which spring from Prakṛiti." Telang translates *vikāra* by "emanation;" but this is not the meaning of the word.

(k) *Kāryakāranakartritve*. Burnouf has *kāya* (body), but all the MSS., I believe, have *kārya* (effect, or thing to be done). The Hindū scholiasts and Lassen refer, however, the word to the body: "In actione ministerii corporalis." The meaning seems to be: "In the activity or actual working of means and end (cause and effect), Nature is called the cause;" both means and end being material. (See Lassen's note, p. 232.)

(l) *Bhoktā*. "Perceptor" (Lassen); "enjoyer" (Thomson). Brahma is a usufruct of material things by offerings, &c. Śrīdhara explains the word by *pālaka* (guardian).

(m) *Sarvatrāvaśṭhito dehe*. "Ubicunque cum corpore congressus (spiritus)" (Lassen); "Present in every (kind of) body" (Thomson). Dr. Lorinser thinks the meaning is that the soul is in every part of the body, but the reference is to soul in the abstract, as everywhere enclosed in bodies. Śrīdhara says that the soul everywhere placed is not soiled; it is not connected with the bodily faults of the modes (*guṇa*). The soul then has no guilt or pollution of sin upon it.



READING THE FOURTEENTH.

THE HOLY ONE *spoke*.

Now I will further declare that sublime science, the chief of the sciences, by which all the *munis* have passed from this world to the highest perfection (*nirvāṇa*).

Having devoted themselves to this science, and having entered into my nature, they are not born again even in a new creation, and in the dissolution (of the world) they are not disturbed¹ (*a*).

The mighty Brahma is my womb; therein I place the living germ,² and from this comes the birth of all things that exist, O son of Bharata!

¹ When a *kalpa* begins and ends; see c. viii. They are born no more under any circumstances.

² There is a difficulty here. Brahmā, the One Universal Spirit, is said to be the fertilising womb in which all things are formed. Mr. Thomson's explanation is that "as Brahmā [Brahmā as Creator] is the mythological personification of a Vedic or semi-mythological Supreme Being, so is Brahmā here the philosophical type of the creative principle of the philosophical Supreme Being." But the only philosophy we have to consider here is the Hindū philosophy, and Brahmā is not, in any Hindū system, the direct source of material forms. The true explanation seems to be that Kṛishṇa, as the repre-

sentative of Viṣṇu or Brahmā, is the material source of created things, as containing Prakṛiti or Nature, of which they are the development, and Brahmā is the animating, vivifying power. Kṛishṇa then may be considered as the material, and Brahmā the efficient, cause of creation. Humboldt offers nearly the same explanation: "Kṛishṇa is the same as Brahmā, is the highest Brahmā himself. But we must not reverse the proposition, and herein lies the difference. Brahmā is the divine original power (*urkraft*), but reposing in his eternity; as God, here Kṛishṇa, the divine personality (*persönlichkeit*), comes forth" (Essay on the B. G., p. 21). As Brahmā, Kṛishṇa gives the material germ (*garbha*)

In whatever wombs mortals are born, O son of Kuntī! Brahmā is their mighty womb, and I the seed-giving Sire.
 5 "Goodness," "Passion," and "Darkness;" thus are named the modes¹ (*guṇas*) which spring from Nature (*Prakṛiti*), and bind down the eternal, embodied (soul) in the body,² O large-armed one!

Of these, "goodness," being lustrous and pure from its unsullied nature, binds (the soul), O sinless one! by the attachment (bond) of happiness and of knowledge.

Know that "passion," having the nature of desire, and being the source of attachment and craving, binds the embodied (soul), O son of Kuntī! by the attachment of work.

But know that "darkness," born of ignorance, which bewilders all embodied (souls), binds them, O son of Bharata! by stupidity, idleness, and sleep.

which is vitalised by the spiritual Brahmā, the animating principle (*jīvātman*). (Cf. c. xv. 12-17.) In the Vishṇu Purāṇa the Brahmā is spoken of as the material cause of all things, and is addressed by the goddess Earth as Vishṇu [i.e., Kṛishṇa]. In the Institutes of Manu it is stated that the Supreme Omnipresent Intelligence is the sovereign Lord of all the gods; that some admire him as transcendently present in elementary fire, others as the most High Eternal Spirit. It is he who, pervading all things, . . . causes them, by the gradations of birth, growth, and dissolution, to revolve in this world like the wheels of a car" (xii. 122-124). Śrīdhara says that Brahma is Prakṛiti (Nature), "the womb of Me, the supreme Lord;" but this, I think, is a mis-

take. The following quotations are against this explanation:—"Before the mundane egg existed the holy Brahmā, Hiranyagarbha, the bodily form (*mūrttirūpa*) of Brahmā, who is the seat of the holy Vishṇu" (Vishṇu Purāṇa, iv. 1, 4). "This knowledge of soul . . . was declared by Brahmā, Hiranyagarbha, or by the Supreme Lord (*paramēśvara*) through his agency" (Śāṅkara's Commentary on the Chhand. Up. viii. 15, 1; Sans. T. iii. 285).

¹ See Introd., p. 10, and Sāṅkhya Kārikā, p. 36.

² They bind it to bodily conditions in a new birth, preventing it from attaining *nirvāṇa*. They do not "influence" the soul, as Mr. Thomson translates the word. They bind or imprison it in a bodily form.

"Goodness" binds (the soul to matter) by pleasure; "passion," O son of Bharata! by works; but "darkness," having veiled knowledge, binds by stupid folly.

- 10 When one has subdued "passion" and "darkness," then "goodness" (alone) exists, O son of Bharata! When "passion" and "goodness," then "darkness" exists; and "passion" when "darkness" and "goodness" (are subdued).

When in this body, at all its gates, the bright light of knowledge is produced, then one may know that "goodness" is there matured.

Avarice, activity, the undertaking of works, unrest, and desire,—these are produced, O chief of Bharatas! when "passion" is matured.

Darkness, inertness, and also stupidity and bewilderment,—these are produced, O son of Kuru! when "darkness" is matured.

If, moreover, a mortal goes to dissolution, when "goodness" is matured (in him), then he goes to the spotless regions¹ of those who are supremely wise (b).

- 15 If he go to dissolution when "passion" prevails, he is born among those who are attached to works; if he depart when "darkness" prevails, he is born in the wombs of the stupid.²

. The fruit of a good action is said (to have the property of) "goodness," and to be unsullied; but the fruit of "passion" is pain, and the fruit of "darkness" is ignorance.

Knowledge is produced from "goodness," avarice from "passion;" stupidity, delusion, and ignorance also, from "darkness."

¹ The heaven of Indra or Brahmā, not to the Supreme Brahmā.

² As a beast, a reptile, or even as inorganic matter.

They who are established in "goodness" go on high; they whose nature is of "passion" dwell in the middle place; but the "dark," who abide in a state of vile qualities, go below.

When the observer recognises no other agent than the modes (of Nature),¹ and knows That which is above the modes, he comes to my being.

- 20 When the embodied (soul) has passed beyond the three modes,² from which all bodies (c) have sprung, then, freed from birth, death, old age, and pain, it eats immortal food (*amṛita*).

ARJUNA spoke.

What marks are those, O Lord! of the man who has passed beyond the three modes? What is his manner of life, and how does he pass beyond these three modes?

THE HOLY ONE spoke.

He who has no aversion, O son of Pāṇḍu! for brightness, activity, and even delusion,³ when they are present, nor desires them when they are absent;

Who, seated as a stranger,⁴ is not moved by the modes, who stands apart and wavers not, saying, "The modes are now in action;"

To whom pleasure and pain are the same, who is self-possessed; to whom a clod, a stone, and gold are the same; who holds as equal things loved and unloved; who is steadfast; to whom praise and blame are equal;

¹ See c. iii. 28.

² Becoming separated, when the soul attains to knowledge, from all the modes or elemental forms of Nature (*Prakṛiti*).

³ These are the names of the three

modes, which are described by their effects.

⁴ That is, the soul, which is not formed from the modes of Nature, and is superior to them, is a stranger in the world of action.

20 And equal, too, honour and dishonour; who regards friend and foe alike; who renounces all enterprise,—he is called a “surmounter of the modes.”

And he who worships Me by an exclusive devotion in *yoga*, he having passed beyond the modes, is conformed to the nature of Brahma.

For I am the seat (*d*) of Brahma, of the imperishable ambrosia, of eternal law, and of happiness complete.

Thus the Bhagavad Gītā, Reading the Fourteenth, whose title is,

“DEVOTION BY SEPARATION FROM THE THREE MODES.”

PHILOLOGICAL NOTES.

(a) *Na vyathanti*. “Non percelluntur” (Lassen); “La dissolution des choses ne les atteint pas” (Burnouf). Telang’s version is, “They do not suffer pain,” *i.e.*, the pain of a repetition of births. *Vyath* means to stagger, to reel, to be moved or disturbed. The doctrine of our author is, that they remain unchanged when the world is dissolved, being absorbed in Brahma.

(b) *Uttamavidām*. “Qui summum norunt” (Lassen); “who obtain the highest place” (Thomson); “les clairvoyants” (Burnouf). Sankara explains the word as denoting those who have a knowledge of the subtler forms of matter, as *buddhi* (intellect). I have translated the word by “supremely wise,” because the wise, if under the influence of the mode (element of Nature) called “goodness,” may attain to a high heavenly seat; but they who know Brahma as devotees receive *nirvāṇa*, or absorption in him. Śrīdhara says they go to the

worlds of Hiranyagarbha (Brahmā the Creator), and other gods.

(c) *Dehasamudbhavān*. "E corpore genitis" (Lassen). Thomson, more correctly, I think, translates it by "who co-originate with the body," or rather "with body;" both bodily forms and the modes or elements of Nature being from Prakṛiti (Nature or primal matter). Śrīdhara's gloss is "producing bodies which are modifications of them."

(d) *Pratishṭhā*. "Instar numinis" (Lassen); "representative" (Thomson). I prefer Burnouf's version, "La demeure de Dieu." Brahma dwelt in Kṛishṇa, was incarnated in him. In the Petersburg Dictionary it is interpreted as "standort," "grund," "ort des Anhalts." Ananda's gloss is, "The highest in the outer form which adjoins his proper spiritual form."

READING THE FIFTEENTH.

THE HOLY ONE *spoke*.

Men say that the sacred fig-tree (*aśwattha*), that has its roots above and its branches downward, is eternal: its leaves are metrical hymns: he who knows it knows the Vedas.¹

Down and on high its branches are extended, enlarged by the modes (of Nature): its buddings (*a*) are the objects of the senses; and downward its roots are drawn—the bonds of action² in the world of men.

Here below its form cannot be known, nor its end, nor its beginning, nor its whole nature or constitution (*b*). When one has cut down this large-rooted *Aśwattha* by the solid weapon of indifference,

Then that seat may be sought for,³ from which they who have reached it never return: to that primeval Sire I refer, from whom the ancient emanation (*c*) (of the universe) flowed.

- 5 The men who are free from pride and delusion, in whom the evil of attachment is conquered, who are devoted to the Supreme Spirit, who have abandoned desire,—these,

¹ In this obscure episode there is certainly an attack on the authority of the Vedas. A passive state of indifference to all worldly interests is superior to the observance of the Vedic rites. The fig-tree (*Aśwattha*) is the *Ficus religiosa*, here used as a type of the Vedic system.

² Binding men to subsequent births, as roots bind a tree to the soil.

³ The Supreme Brahman.

freed from the pairs of opposites known as pleasure and pain, go, undeluded, to the eternal seat.

That (seat) no sun enlightens, nor moon, nor fire; they who reach it return no more: that is my supreme abode.

An eternal portion of Me having become a separate existence (*d*), (an individual soul) in the world of life draws to itself the five senses and the *manas*,¹ which are seated in Nature (*Prakṛiti*).

When the sovereign (spirit) obtains a body, and when he quits it, these he takes (with him) on entering (the body), as the wind (takes) odours (of flowers) from their bed.

Presiding over the ear, the eye, over touch, taste, and smelling, and also over the *manas*, he connects himself with the objects of sense.

- 10 They whose minds are confused see him not when he departs or when he abides, nor when, connected with the modes, he enjoys; but they see who have the eyes of knowledge.

Devout men (*yogins*) who are intent (thereon) see this (spirit) seated in themselves; but the senseless, whose minds are unformed, see it not, even though intent (on seeing it).

Know that the splendour which is seated in the sun and illumines the whole universe, that which is in the moon and in fire, is from Me.²

Entering into the earth, I sustain all things by my vital force, and becoming a savoury juice,³ I nourish all herbs.

¹ The soul which is bound to matter in the *linga* (subtle body), and mediately to the gross body. The *linga* goes with the soul in its migrations. (Sāṅk. Kār. p. 76.)

² From *Prakṛiti*, the Nature form of Brahma, here represented by Kṛishṇa. See c. ix. 7, 8.

³ *Soma*, translated by Telang, who follows the Hindū commentators,

I become fire (heat), and enter into the bodies of all that breathe, and (then) being united with the inward and outward breath, I digest (cook) the four kinds of food.¹

- 15 [And I am seated in the hearts of all: from Me come memory, knowledge, and the power of reason. I am also that which is to be known in all the Vedas. I form the Vedānta,² and I am one who knows the Vedas.]

In this world there are two existences, the Perishable and the Imperishable:³ the Perishable consists of all living things, the Imperishable is called "The Lord on high" (e).

But there is another, the highest existence, called the Supreme Spirit, who, as the eternal Lord (*Īśwara*), pervades the three worlds and sustains them.

Wherefore, since I surpass the Perishable, and am higher than even the Imperishable, I am celebrated among men (in the world) and in the Vedas as the Supreme Existence (*Purushottama*).

- * He who is not deluded and knows me as this Supreme

"the watery moon;" but this gives an unintelligible application to the passage. It is not the moon which is here referred to, but the sap which is the life of all plants. Soma is the sacred juice of the *Asclepias acida*.

¹ The four kinds are said by Hindu commentators to be: (1) what is broken by the teeth; (2) what is drunk; (3) what is licked by the tongue; and (4) what is sucked by the lips, or eaten without being chewed.

² The passage enclosed in brackets is certainly an interpolation. The Vedānta, or system of Vedic interpretation, commonly limited to the

Uttara Mīmāṃsā, is of later date than the Bhagavad Gītā.

³ The first is Nature in her manifold forms, the second is the vivifying Brahmā, the third is the Supreme Spirit, the one Eternal God. (Cf. Manu i. 6-9.) "Then the self-existing Power, himself unmanifested, . . . willed to produce various beings from his own divine substance, first with a thought created the waters, and placed in them a productive seed, which became an egg bright as gold, and in that egg he was born as Brahmā."

Existence, he, knowing all, O son of Bharata! worships Me with his whole nature.¹

20 Thus this most mysterious doctrine has been declared by me, O sinless one! By knowing this a man may become wise, and one, O son of Bharata! who has completed every work (*f*).

¹ Śrīdhara's gloss is, "in every way or mode" (*prakāra*). Ananda's is, "by putting forth the whole soul."

Thus the Bhagavad Gītā, Reading the Fifteenth, whose title is

"DEVOTION IN ATTAINING TO THE HIGHEST BEING."

PHILOLOGICAL NOTES.

(a) *Prabālās*. "Tendrils" (Thomson); "bourgeons" (Burnouf), more correctly.

(b) *Sampratishṭhā*. "Constitutio" (Lassen). Śrīdhara explains it by *sthiti*, place, or order. The reference seems to be to the complex ritual of the Vedic worship, which few, if any, knew completely.

(c) *Pravṛitti purāṇi*. "Vortex ille antiquus" (Lassen); "from whom the eternal stream of life emanates" (Thomson). *Pravṛitti* is the Hindū scholastic term for the flowing forth of all existent things at the command of Brahma, as *nivṛitti* is for the return or absorption of all things in him. But it is not an eternal stream. This idea is not in accordance with any Hindū theory of creation. It is the ancient emanation, referring to a definite past time.

(d) *Jvabhūta*. "Vitalis" (Lassen); "having assumed life" (Thomson). The soul, however, never assumes life: it always

existed in Brahma. It becomes a separate existence, an individualised soul, when invested with bodily forms, and thus made a part of the existent world.

(e) *Kūṭastho*. See p. 83. In the Petersburg Dictionary this word is explained by "an der Spitze stehend," "die höchste Stelle einnehmend," and also by "ewig," "unveränderlich." Śrīdhara interprets it as "standing unchangeable or immovable like a mountain."

(f) *Kṛitakṛityas*. Mr. Thomson translates this compound by "he will do his duty," and K. T. Telang by "to his duty true." Lassen is nearer the real meaning: "omni negotio defunctus." The meaning is, that the devotee, having obtained fully spiritual knowledge, has risen beyond the need or the practice of any religious duty. Cf. Mahābhārata (Vana-parvan, 12,485): *kṛitakṛityāḥ punar varṇā yadi vṛittam na vidyate*; "The castes would then have completed their work, if no function or definite office exists." The commentator says that in this event all the three upper castes would become as Śūdras, who cannot take part in any rites of purification; or, in other words, their proper work or function would cease (Sans. T. i. 138).

READING THE SIXTEENTH.

THE HOLY ONE *spoke*.

Fearlessness, purity of heart, continuance in the devotion of knowledge, almsgiving, self-restraint and sacrifice, solitary reading (*a*), penance, uprightness;

Innocence, truth, freedom from anger, renunciation, tranquillity, goodwill,¹ compassion for all, absence of desire or emotion;² gentleness, modesty, gravity;

Vigour, patience, firmness, chastity, absence of vindictiveness and of vanity,—these are the conditions, O son of Bharata! of a man who is born for a divine (*b*) lot.³

Deceit, pride, and self-conceit, wrath, rudeness, and ignorance, are the conditions of him, O son of Prithā! who is born for the lot of the Asuras.

5 The divine lot is deemed to be for deliverance (from matter⁴), that of the Asuras for bondage. Grieve not, O son of Bharata! thou wast born for a divine lot.

¹ *Apaisunam*, not playing the spy, from *pisuna*, a spy; not prying into the faults of others. It may be translated "kindliness."

² *Alolatuam*, absence of desire, according to Śrīdhara, as of praise (?) (*varṇa*⁴) or children. Śankara says that it means an unaffected state of the senses when brought into contact with the objects of sense. *Lola* means tremulous, emotional, desirous, and *alolatuam* denotes a passive, unruffled state of mind. *Varṇa* generally means colour or caste, but

sometimes praise (*lob*, *preis*, Peters. Dict.)

³ This refers to the doctrine of metempsychosis, or the migration of the soul to other bodies, so often alluded to in the Bhagavad Gītā. The good go after death to one of the heavens of the gods, the bad to the abode of Asuras (demons) or to vile forms of life.

⁴ Freedom from all connection with matter or material forms in *nirvāṇa*. An Asura lot is the reverse.

There are two kinds of creatures in this world—one divine, the other that of the Asuras. The divine has been described at large; hear now from Me, O son of Prithā! the Asura kind.

The men who are like Asuras know neither creation (*c*) (*pravṛitti*) nor its end (by return to Brahma): no purity or good conduct or truth is found in them.

"The universe," say they, "has in it neither truth, nor order, nor a ruler (*d*),¹ is not produced by a succession (of causes) (*e*), and is only designed for lusts."

Fixed in this view, these ruined souls, small in intellect and cruel in deeds, prevail as foes for the ruin of the world.
 10 Giving themselves up to insatiable lusts, full of deceit, vanity, and folly, they hold false notions through delusion, and in their lives are devoted to impurity.

They cherish immoderate thoughts, ending in death (*f*), accounting the enjoyment of their lusts the chief (good), persuaded that "*that is all*."

Bound by a hundred bands of hope, devoted to lust and
 *wrath, they strive to gain hoards of wealth by unjust means for the enjoyment of their lusts.

"This," say they, "I have gained to-day: that desire of my heart I shall obtain. This possession is now mine, and that also shall be mine hereafter.

¹ Men who are atheists, or at least practically deny a divine origin or superintendence of the world. Atheists of a coarse, sensuous type seem to be chiefly assailed; for Kapila certainly did not admit a personal deity into his system, and yet he is spoken of in the Bhagavad Gītā with respect. Materialists like the Chārvākas, who admitted only one source of knowledge, our sense-perceptions, and therefore refused to admit the truth or reality of any person or thing that is not cognisable by the senses, are here denounced. The author of the Bhagavad Gītā strenuously maintains the existence of an Eternal Supreme Spirit, whom the senses cannot discern.

"This foe has been slain by me, and I shall slay the others also. I am a lord: I enjoy delights: I am successful,¹ powerful, happy.

- 15 "I am rich, I am of noble birth: what other man is like to me? I will sacrifice and give largesse. I will be merry." Thus (they speak), deluded by ignorance.

Tossed to and fro by many thoughts, enveloped in the meshes of delusion, devoted to the enjoyment of their lust, they fall down to the foul Naraka (hell).

Self-conceited, stubborn, filled with the pride and the intoxication of wealth, they offer with hypocrisy (*g*) vain sacrifices (lit. name-sacrifices), which are not according to ancient rule.

Devoted to egotism, violence, pride, lust, and wrath, these revilers are adverse to me in their own bodies and in (those of) others;

These men, haters (of Me), cruel, the vilest of mankind, these unholy men I cast down perpetually into the wombs of Asuras.

- 20 Having reached an Asura-womb, befooled from birth to birth, they never attain to Me, O son of Kuntī! and thus they go down the lowest way.

This threefold gate of hell—lust, wrath, and avarice—is the ruin of the soul; wherefore let every man renounce these three.

A man who has become free from these three gates of darkness (*h*), O son of Kuntī! works out the salvation of his soul, and thus he goes to the highest way.

[He who has abandoned the ordinances of sacred

¹ By the possession of children, The word (*siddha*) means here, I cattle, &c., according to Ananda. think. "perfectly successful."

books,¹ and acts only as he lusts, attains not to perfection, happiness, or the highest way.²

Wherefore let the sacred books be thy rule in determining what is to be done or left undone. When thou hast learned what is the work enjoined by the rules of holy books, so oughtest thou to act.]

¹ Books of devotion or religious teaching, of whatever kind.

divine nature through constant meditation. Blessedness is the heaven of one of the gods, as Indra. The highest way or goal is *nirvāṇa*. Śrīdhara glosses them as "the knowledge of truth, repose, and (final) deliverance." These two distichs are, I think, doubtful.

² By perfection is meant the highest earthly state, which Kapila asserted to be a state of perfect knowledge, i.e., of the true nature of soul and matter; and Patanjali, the founder of the Yoga system, to be a state of mystic union with the

Thus the Bhagavad Gītā, Reading the Sixteenth, whose title is,

"DEVOTION (MEDITATION) WITH REGARD TO THE
SEPARATE STATE OF GODS AND ASURAS."

PHILOLOGICAL NOTES.

(a) *Swādhyāya*. "Pia meditatio" (Lassen); "study" (Thomson). It means reading to ones' self in a low tone the sacred books, especially the Vedas.

(b) *Sampadam daivīm*. "Qui divina sorte nascitur" (Lassen); "Né dans une condition divine" (Burnouf); "Born to heavenly endowments" (Telang). *Sampad* means state or condition, whether good or bad. A divine lot, according to Ananda, is "a fearless, true, and pure state."

(c) *Pravṛttim cha nivṛttim*. These words are often employed to denote the development of created things and their ceasing to be on returning to Brahma at the end of a kalpa. Cf. c. xviii. 46, *yataḥ pravṛttir bhūtānām*, "From whom is the creation (flowing forth) of things." Burnouf's translation is, "L'emanation et le retour." But Sankara, Śrīdhara, and all the translators except Burnouf, interpret the words as meaning "action" and "inaction."

(d) *Asatyam apratishṭham, anīśwaram*. The Hindū scholiasts explain the first term (untrue, unreal) to mean that there is, nothing to be accepted as true, such as Vedas, Purāṇas, &c. "They deny the truth of the creation and preservation of the world as taught by the Vedas or the schools of philosophy" (Thomson). Perhaps we may rather say that they do not believe that the world is a real creation, but only a fortuitous concurrence of atoms.

Apratishṭham. They deny that it is "really constituted" (Thomson). The Hindū scholiasts explain the word to mean that they affirm the non-existence of any fixed principle, based on virtue or vice, according to which the world is governed. This seems to be the true meaning. They deny that there is any moral government of the world, and therefore that it has a Supreme Lord.

(e) *Aparasparasambhūtam*. "Non ex certa causarum successione" (Lassen). Burnouf translates it, rather widely, "Que le monde est composé de phénomènes se poussant l'un l'autre." Lassen has shown that *aparaspara* means "Not proceeding from one to another by way of succession." They deny such a succession in the order of development or creation as the Sāṅkhya or Yoga system taught. Ananda and Śrīdhara say that they assign the creation of the world to an union of male and female, meaning probably that the world was supposed to be formed purely from natural causes.

(f) *Chintām pralayāntām*. Lassen translates the passage, "Leto omnia finire," and with him Burnouf and Thomson agree. Lorinser and Telang interpret it as meaning that their thoughts end with death. The words do not seem to express any speculative opinion of such persons on the existence or non-existence of a future life, but that they think only of the present. They ignore everything beyond death, caring only for the enjoyments of the present world. Śrīdhara says, "that of which death is the end or limit."

(g) *Dambhena*. *Dambha* means deceit, hypocrisy, and also pride, presumption. Telang's translation is "merely for show;" "Ad simulationem sanctitatis" (Lassen). Śrīdhara says, "without faith."

(h) Darkness is a name for Naraka or Pātāla, the infernal regions.

READING THE SEVENTEENTH.¹ARJUNA *spoke*.

What is the state, O Kṛishṇa! of those who offer sacrifice and are endowed with faith, but yet forsake the ordinances of sacred books? Is it one of "goodness," "passion," or "darkness" (the modes or elements of Nature)?

THE HOLY ONE *spoke*.

The faith of embodied (natures) is of three kinds, and arises from the individual nature of each.² It is "good," "passionate," or "dark" in kind. Hear now these (kinds).

The faith of every one, O son of Bharata! is conformed to his real nature. That which is the (object of) faith for the man who believes, even such is he.

"Good" men worship the Devas; men of "passion," the Yakshas and Rākshasas;³ others, men of "darkness," the hosts of Pretas and Bhūtas.⁴

¹ In chap. xiv. the nature and action of the three modes, which are the constituent elements of Nature (*Prakṛiti*), have been described. Here their action is shown upon the faith of mankind and their religious and other works.

² It is according to the *svabhāva*, or individual nature of the man, determined, as the Hindū commentators assert, by the actions of the

preceding life. Śankara's gloss, in the next distich, is "endowed with a distinguishing formation or faculty (*sanskāra*).

³ For an explanation of these words—Yakshas and Rākshasas—see p. 103.

⁴ Pretas and Bhūtas are a foul kind of demons, who haunt graveyards. Their worship is a low, degrading kind of fetichism.

- 5 The men who practise austerities of a severe kind not ordained by sacred books,¹ being wholly given up to dissimulation and self-conceit; full of lust, passion, and violence;

Torturing—the fools!—the mass of elements seated in the body, and Me also who dwell within it;² know that these have the resolves of Asuras.

But the food which is pleasant to each (kind) is also threefold: so also are sacrifice, penance, and almsgiving. Hear now the distinctions of these.

The foods which give an increase to life, substance, strength, health, well-being, and joy (*a*); which are savoury, fat, substantial, and cordial, are the foods which are pleasant to the “good.”

Foods that are strong in savour, sour, salted, overhot, pungent, bitter, and inflaming, which produce pain, grief, and disease, are the foods desired by men endowed with “passion.”

- 10 And that which is stale (*b*), which has lost savour, is stinking and corrupt, which is even refuse and filthy, is the food dear to men of “darkness.”

A sacrifice which is offered without desire for gain and

¹ Mr. Thomson thinks the Vedas are not alluded to here in the word *śāstras* but only the Yoga-sūtras, attributed to Patanjali. The Vedas were, however, not formally rejected by the author of the Bhagavad Gītā, though practically ignored by the perfect devotees. We may assume that a wider range is given to the word than Mr. Thomson suggests. It is interesting to observe that our author could protest against the foolish

austerities practised by the lower class of devotees.

² Cf. chap. xvi. 18. The individual soul, proceeding from the Supreme Brahma, is spoken of as being that Spirit himself, and here the poem has a Vedāntist tinge. Both Kapila and Patanjali taught that each soul is a separate entity, and perhaps our author meant only to assert that each soul is an emanation from Brahma.

according to rule, in saying, "Sacrifice must be done," with a resolved mind, is "good."

But the sacrifice which is offered for the obtaining of reward and for ostentation, know, O best of Bharatas ! that this is of the nature of "passion."

The sacrifice which is offered against the rules,¹ without giving of food, without holy hymns² and Brāhman-fees,³ and devoid of faith, is "dark."

Reverence given to gods, Brāhmanas, spiritual guides, and the wise, with purity, uprightness, a Brāhmacharin's vow,⁴ and innocence, are called the penance of the body.

15 Speech that causes no agitation,⁵ is truthful, pleasant, and good, with diligence in solitary readings, these are called the penance of speech.

Serenity of heart, equanimity, silence, self-control, and purity of nature, these are called the penance of the heart (*manas*).

This threefold penance, practised in perfect faith by devout men, who seek no gain therein, is declared to be, "good."

¹ Without the prescribed ceremonial. (See *Asiat. Res.* vol. v. p. 345.) Here the same spirit of compromise is manifest that we find in other parts of the poem. The perfect Yogin is indeed above all outward acts of devotion (see p. 137); but such acts are allowable as a means of gaining the higher state of the true devotee, or for those who cannot rise to a state of pure mental devotion (*yoga*).

² The *mantras* are the Vedic hymns.

³ The *dakṣiṇā*, or fee given to the officiating Brāhman. The efficacy of the rite was supposed to be. in

some degree, dependent on these gifts and proportioned to them. It is said in *Manu* xi. 40: "The organs of sense and action, reputation, a celestial abode, life, renown (after death), children, and cattle, are all destroyed by a sacrifice offered with trifling gifts: let no man therefore sacrifice without liberal donations."

⁴ A young Brāhman under tuition, who has taken a vow of chastity.

⁵ Neither irritating nor indecent; not causing any excitement of anger or lust. K. T. Telang translates *udvega* by "sorrow," but this meaning is too limited.

The penance that is done in order to gain a good reception, honour, and reverence (*c*), and is done also in hypocrisy, is called "passion-born;" it is unstable and transient.

The penance that is done from a foolish purpose (*d*), for the torture of one's self or to cause the ruin of another,¹ that is called "dark."

- 20 The gift of alms which is made in saying, "This must be given," to one who cannot return it, in a proper place and time and to a worthy object (*e*), is called "good."²

But that which is given for the sake of return or on account of gain hereafter,³ or is given reluctantly, that is regarded as "passion-born."

The gift which is given ungraciously or with disdain, at an improper place and time or to unworthy objects, is called "dark."

[*OM, Tat, Sat*,⁴ thus has been handed down the three-

¹ Severe austerities were supposed to give supernatural power, which a Yogin will use, or affect to use, against any who may offend him. Cf. Manu xi. 239: "Whatever is hard to be surmounted or obtained, or reached or effected, is all to be accomplished through religious austerities (*tapas*), of which the power can hardly be surpassed."

² The Hindu commentators explain this passage in accordance with their own religious tendencies. A proper place is a holy place such as Benares: a proper time is during an eclipse, or at the full moon, the eleventh day of the moon, or the morning (Lorinser).

³ That is, in the hope of heaven and the rest (Śrīdhara). He also

explains *pariklisham* (reluctantly), by "with trouble of mind."

⁴ OM. See chap. i. 1. *Tat* (That) is used in the common religious phrase, *Tat tvam asi*, Thou art that, i.e., the whole universe, as it is usually explained; but more strictly it denotes the absolute existence of all things in him. Śrīdhara says it means Brahma and the other gods of revelation (*śruti*). Śāṅkara says that these words have been handed down in the Vedāntas. *Sat* is used by Manu to denote the Supreme Being. "He who is *sat* ('that which is,' Sir W. Jones), Cause, Unmanifested, . . . produced the creative Power (*Purusha* = male), celebrated in the world as *Brahmā*" (i. 2). This is the Vedāntist use of the

fold designation of Brahma. By him Brāhmans, the Vedas, and sacrifices were ordained of old.

Wherefore *OM* is always uttered by those who know Brahma, when the acts of sacrifice, alms, and penance begin that are ordained by rule.

- 25 *Tat* is said when the various kinds of sacrifice, penance, and alms are done, without regard to gain, by those who desire (final) deliverance.

Sat is the word employed to denote truth and goodness. The word is also used, O son of Prithā! in (the doing of) a laudable act.¹

Continuance (*f*) in sacrifice, penance, and alms is also called *sat*, and an act, too, done in behalf of these things is called *sat*.

Whatever sacrifice, penance, or alms is performed, and whatever act is done, without faith, that is called *asat*,² O son of Prithā! and is of no account in this life or after death.]³

word, implying that he is the only Being; "that which is," to the exclusion of any other Being. The philosophic meaning of *sat* is, the sum of existent things, represented as effects. (See Sāṅkhya Kārika, p. 135.)

¹ That is, "marriage (*virāha*) and such like," say the Hindū commentators.

² *Asat*, meaning here (1) unreal and (2) bad.

³ The distichs from distich 23 to the end seem to be doubtful.

Thus the Bhagavad Gītā, Reading the Seventeenth, whose title is

"DEVOTION BY THE THREEFOLD KINDS OF FAITH."

PHILOLOGICAL NOTES.

(a) *Arogya-sukha-prīti*. "Sanitatem, voluptatem, hilaritatem augentes" (Lassen); "la santé, le bien-être et la joie" (Burnouf); "health, happiness, and relish" (Telang). Śrīdhara interprets *sukha* as meaning peace of mind, and *prīti* as joy. *A-rogya* means freedom from disease; *sukha* is well represented by the French *bien-être*; *prīti* (love, joy) denotes the pleasant sensations of a body well nourished and in perfect health.

(b) *Yātayāman*, that has remained over the watches of a night. The night is divided into three watches of four hours each. In India, food so kept is often unwholesome.

(c) *Satkāramānapūjārtham*. "Honorem, dignitatem et reverentiam sibi comparandi gratia" (Lassen). *Satkāra* means a gracious and hospitable reception. It is used in the Nala to denote hospitality. *Mānas* implies respect or esteem, and *pūja* outward deference or homage. Burnouf translates by "l'honneur, le respect et les hommages;" but the first word is not represented with sufficient accuracy.

(d) *Mūḍhagrāheṇa*. "Ex inepto commento" (Lassen); "from an erroneous view (of the nature of mortification)" (Thomson); "née d'une imagination égarée" (Burnouf). Śrīdhara's explanation is "done without discrimination." *Grāha* is interpreted in the Petersburg Dictionary by *unternehmen* with reference to this passage.

(e) *Pātrē*. *Pātra* means a vessel or receptacle; here a proper receptacle or receiver. Śrīdhara says that the locative case is here put for the dative, but unnecessarily, for a gift is placed in the hands of a recipient. He says also that a good gift is one given to a Brāhman well practised in austerities and in the sacred books. Lassen has a different version: "Equidem dixerim, *pātrē* h.l. non de persona esse intelligen-

dum, sed interpretandum esse, data justa occasione ;” but this seems to be included in the former part of the passage, and *pūtra* (the Gr. *πότης*) cannot well be translated by “occasio.”

(*f*) *Sthiti*. “Certa consuetudo” (Lassen); “la perseverance” (Burnouf). Mr. Thomson translates the word by “a quiescent state of sacrifice,” &c., and explains the passage as meaning the doing of such acts in the mind alone, offering up sacrifice mentally performed. This would be in accordance with our author’s views ; but the word denotes “continuance,” “constancy.” S’ridhara’s interpretation is “abiding (therein) by means of application or devotedness.” S’ankara refers the word *sat* to things done on behalf of the Īśwara or Lord (Brahma).

READING THE EIGHTEENTH.¹ARJUNA *spoke*.

I desire to know, O large-armed one! the true nature of abstention (*sannyāsa*), O Hṛishikeśa! and of renunciation (*tyāga*), O slayer of Keśin!

THE HOLY ONE *spoke*.

The wise understand by "Abstention" the abandonment of all works connected with desire,² and the discerning call the forsaking of the *fruit* of works "Renunciation."

Some wise men affirm that (all) work should be abandoned as an evil,³ others that works of sacrifice, alms-giving, and penance are not to be given up.

Hear now my decree about renunciation, O best of Bharatas! for it is set forth as of three kinds, O valiant one!

5 Works of sacrifice, alms, and penance must not be given

¹ In this chapter the author asserts again some of the leading doctrines of the Yoga school.

² See chap. iv. 19, 20.

³ The first opinion is referred by Mr. Thomson to Kapila and his disciples, and the second to the followers of the Mīmāṃsā (Vedāntist) school; but Kapila has not left any record of such an opinion: he only maintains

that a state of complete isolation of the soul from matter is its perfect state. Śrīdhara decides that work binds the soul (to matter) by injuriousness, violence, and evil connected with it. The Mīmāṃsā school made no such limitations to work as the second doctrine teaches. The dispute probably lay between different sections of the Yoga school.

up; these must indeed be done. Sacrifice, alms, and penance are the purifications of the wise.

But even these works must be done in renouncing attachment and the fruit (of works): this, O son of Prithā! is my supreme and fixed decree.

Abstention from a work of obligation is not fitting; the abandonment of this (kind of work) is from delusion, and is declared to be "dark."¹

He who abandons a work (*a*) through fear of bodily distress, saying, "It is painful," practises a renunciation that has the nature of "passion," and will receive no gain thereby.

The renunciation of him who does a work of obligation, saying, "This must be done," Arjuna! renouncing attachment and fruit, is deemed to be "good."

10 He who has no aversion for an unprosperous work (*b*) and for a prosperous work has no attachment,² who is thoughtful and whose doubts are destroyed, is a "renouncer" endowed with "goodness."

For it is not possible for an embodied person to abstain³ from work absolutely, but he who abandons the *fruit* of work is regarded as a "renouncer."

The fruit of work after death for those who do not renounce is of a threefold kind—desired, undesired, and mixed; but there is none whatever for those who abandon it (the fruit of work).

Learn from me, O large-armed one! these five condi-

¹ Referring to the three modes "fruit" or reward, for this cannot (*gunas*), which form all material procure *nirvāna*, but only one of the things, including the heart (*manas*) heavens of the gods. Those who and the intellect (*buddhi*). seek no reward in action desire to

² If free from attachment to be absorbed for ever in Brahma. objects of sense and the desire of

tions, declared in the Sāṅkhya¹ (system) as necessary for the completion of every act.

Seat (of action) the agent, the instrument in each separate kind; the various efforts in their several kinds, and also, as fifth, the divine part.²

- 15 The work which a man undertakes by his body, speech, and mind, whether just or the contrary, is caused by these five (conditions).

This being so, he who regards himself as being solely the agent,³ through an unformed intellect, he, being dull in mind, sees not at all.

The man whose nature is free from egotism, and whose intellect is not sullied (obscured), slays not and is not bound,⁴ though he should slay (all) these peoples.

Knowledge, that which is to be known, and the knowing (soul) from the threefold impulse of action. The instrument, the act, the doer, these are the threefold complements of work.

Knowledge, work, and agent are said to be of three kinds, distinguished by their different qualities; hear now what they are according to the qualities.⁵

¹ Śāṅkara strangely refers this word to the Vedānta-śāstra, written many centuries after the time of Kapila.

² The fifth condition would be admitted only by the theistic branch of the Sāṅkhya school. Kapila's system does not recognise any divine interposition. The soul gains its final deliverance by its own powers. Śāṅkara refers this part to the favour of the Ādityas and the rest. Śrīdhara refers the last cause to the assistance or favour (*anugraha*) of the gods, and to the action of the internal controller or conscience (*an-*

taryāmin). He interprets *adhishthāna* (place, domain) as the subject body or matter of an action—that which can be acted upon. My copy has *adhinamkaritram*; read *adhinamkaritram*.

³ Because there are other conditions of action beside himself. See c. iii. 27.

⁴ His acts do not bind him to a future birth. He has risen beyond the power of actions thus to bind him.

⁵ The qualities or constituent elements of Nature (*Prakṛiti*) in the system of Kapila (Introd., p. 10).

- 20 Know that the knowledge by which One Eternal Essence is seen in all creatures, undivided in the divided, is "good."

Know that the knowledge is of "passion" which sees in all things, by reason of their separateness, (only) many existences severally divided.

But that which attaches itself to each single object as if it were the whole, being without reason (*c*), devoid of truth and mean, that is called "dark."

An action which is necessary, free from attachment, which is done without desire or aversion, and by one who desires no gain therein, is called "good."¹

But the action which is done by one who seeks to gain his desires, or from self-conceit, or is attended with great effort, is declared to be of "passion."

- 25 If one undertakes a work from delusion, without regarding consequences, or loss or injury (to others), and also one's own power, that is called "dark."

The agent who is free from attachment and egotism, who is endowed with constancy and energy, and is unmoved by good and evil fortune, is called "good."

The agent who is impassioned, who seeks the fruit of works, who is greedy, injurious, and impure, who feels joy or sorrow, is said to be of "passion."

The agent who is inattentive, vulgar (*d*), obstinate, deceitful, negligent, slothful, desponding, and dilatory, is called "dark."

- Hear now the threefold division of intellect (*buddhi*) and of constancy, O conqueror of wealth! declared fully and in their separate divisions, according to their qualities.
- 30 The intellect which knows action and inaction, what

¹ See chap. iv. 20-22.

ought to be done and what ought not to be done, fear and fearlessness,¹ and which knows deliverance and bondage, that, O son of Prithā! is "good."

The intellect by which one understands right and wrong, what ought to be done and what ought not to be done but imperfectly (*e*), that, O son of Prithā! is of "passion."

That which regards right as wrong, being enveloped in darkness, and sees all things in an inverted form, that intellect, O son of Prithā! is "dark."

The constancy by which one controls the actions of the heart, the breath, and the senses,² with an unswerving devotion,³ that, O son of Prithā! is "good."

But the constancy by which one holds to duty,⁴ desires, and wealth, through attachment, desiring fruit, that is of "passion," O son of Prithā!

- 35 The stupid constancy by which one abandons not somnolence, fear, sorrow, despondency, and folly, that, O son of Prithā! is "dark."

Hear now from me, O chief of Bharatas! the threefold kinds of pleasure. That which causes gladness by usage and brings an end to pain;

Which is as poison in the beginning, but is like nectar in the end; that is declared to be "good" pleasure, born from the serenity of one's own mind.

That which is like nectar in the beginning from the

¹ What ought to cause fear or not to cause it. Bondage is being confined in some form of matter, and deliverance is absorption into Brahma (*nirvāṇa*). Śāṅkara explains *praprīti* (action) of objects that are attained by sacred books (*śāstras*).

² See chap. iv. 29.

³ Śāṅkara says by "the constant

practice of pious meditation;" Śrīdhara says by "an inner withholding from the objects of sense."

⁴ Even religious acts (*dharma*), if done with any feeling of desire, do not lead to *nirvāṇa*: they are "bad," as leading to new material conditions. See chap. xiv. 15.

connection of sense-objects with the senses, but is as poison in the end, is held to be of "passion."

That pleasure which in the beginning and in the results is the bewilderment of the soul and springs from sleep, idleness, and stupidity, is called "dark."

- o There is nothing here in earth, nor yet among the gods in heaven, which is free from the three modes which are born of Nature (*Prakṛiti*).¹

The office (work) of Brāhmans, Kshatriyas, Vaiśyas, and of Śūdras, have been determined, O slayer of foes! by the modes that prevail in their separate natures.

The office (work) of a Brāhman, arising from his proper nature, is sedateness, self-restraint, religious austerities (*tapas*), purity, patience, rectitude, spiritual knowledge, learning, and (the rites of) faith (religion) (*f*).

The office of a Kshatriya, born of his proper nature, is heroism, energy, firmness, skill, resolution in battle, liberality, and a ruler's bearing.

The office of a Vaiśya, born of his proper nature, is agriculture, tending of cattle, and commerce. The office of a Śūdra, born of his proper nature, is servitude.

- 45 The man who is content with his own work, whatever it may be, attains to perfection. Learn now how the man attains perfection who is content with his own work.²

In giving honour, by his proper work, to Him who is the source of all things that exist and by whom this whole (universe) was spread out, a man obtains perfection.

Better is one's own work, though faulty, than another's

¹ See Introduction, p. 10.

ledge, i.e., spiritual knowledge, the knowledge of Brahma. See distich 50 infra.

² *Sansiddhi*, perfection, is explained by Śaṅkara and Śrīdhara as implying aptitude for the state of know-

work well done. He who does the work imposed upon him by his own nature incurs no sin.

No one may abandon his natural work, even though evil,¹ O son of Kuntī! for every enterprise is surrounded by evil, as fire by smoke.

He whose mind is unattached, self-subdued in every part, in whom desire is dead, attains to the supreme perfection of freedom from all work by renunciation.²

50 Learn from me in brief, O son of Kuntī! how one who has obtained perfection attains to Brahma, the supreme seat of knowledge.

He who is devoted (*yukta*) by means of a purified mind, who has subdued himself by resolution, has renounced sound and other objects of sense, and has cast out desire and hatred;³

Who dwells in a lonely spot, eats but little, restrains speech, body, and heart (*manas*), is constantly intent on devotion by meditation, and has attained to freedom from passion;

Who is freed from self-conceit, violence, pride, lust, wrath, and all surroundings (*g*); who is without selfishness and is tranquil in mind,—he is formed to be one with Brahma.

Being one with Brahma,⁴ calm in spirit, he neither mourns nor desires; being the same to all things, he attains to supreme devotion to Me.

¹ In the conflict of duties, our proper work, i.e., the work assigned to us by caste, must be held as supreme.

² By rest from work may be meant work done without attachment, for such actions are not properly our own; they are wrought by the modes of Nature (*Prakṛiti*). See chap. iv. 19.

³ See chap. iv. 26.

⁴ To be one with Brahma means here to be united with him by a fixed concentration of the soul in devotion (see chap. vii. 29). It is to be "entirely fixed in Brahma" (*Śrīdhara*); "who has attained to Brahma" (*Śaṅkara*).

55 By (this) worship he knows Me truly ; what I am and how great (I am) ; then, having known Me truly, he enters into Me immediately.

Though he may do all works constantly, yet having found refuge in Me, he obtains, by my grace, the eternal, imperishable seat.¹

Renouncing all works in Me by meditation, devoted to Me, given up to the devotion of the mind (*h*), fix thy thoughts constantly on Me.

Thinking on Me, thou wilt surmount, by my grace, every difficulty ; but if, from self-conceit, thou wilt not listen, thou wilt utterly perish.

If, taking refuge in self-conceit, thou shalt think, "I will not fight," thy resolution is vain ; nature will compel thee.

60 Bound by thine office,² which springs from thy own nature, O son of Kuntī ! that which thou dost not wish to do through delusion, thou wilt do even against thy will.

The Lord, who dwells in the hearts of all,³ Arjuna ! ever makes all things, as if mounted on a machine, revolve by his illusive power.

Seek refuge in him with all thy soul (*i*), O son of Bharata ! (then) shalt thou obtain, by his grace, supreme repose, the eternal seat.

Thus a doctrine, more mysterious than any (other) mystery, has been declared to thee by Me ; having meditated thereon fully, do as thou wilt.

¹ i.e., the Supreme Brahma.

² By his duty as a Kshatriya (warrior), for which his nature had been formed.

³ The heart is supposed to be the

centre of all vital activity. In the opinion of the Hindus it is especially the habitation of the soul, and therefore of Brahma, from whom it has emanated.

Hear now again my supreme words, most mysterious of all: Thou art well beloved by Me, therefore I will declare what is for thy good.

- 65 Devote thy heart to Me, worship Me, sacrifice to Me, bow down before Me; so shalt thou come to Me. I promise thee truly (for) thou art dear to Me.

Forsaking all religious duties (*j*) (*dharma*), come to Me as the only refuge. I will release thee from all thy sins;¹ grieve not.

This (doctrine) is not to be declared to him who practises not austere rites, or who never worships, or who wishes not to hear, nor to one who reviles Me.²

He who shall teach this supreme mystery to those who worship Me, he, offering to Me this highest (act of) worship, shall doubtless come to Me.

Nor is there any one among mankind who can do Me better service than he, nor shall any other on earth be more dear to Me than he.

- 70 And by him who shall read this holy converse held by us I may be sought through this sacrifice of knowledge. This is my decree.

¹ In the Sāṅkhya system, as taught by Kapila, the deliverance of the soul can only be obtained by knowledge. In the system of Patanjali, the soul, by pious meditation, emancipates itself. This divine agency in the deliverance of the soul is a doctrine peculiar to the Bhagavad Gītā.

² There is here probably a reference, as Mr. Thomson suggests, to the Śaivya, who worship Śiva as the Supreme Being; for between them and the Vaiṣṇavas, or worshippers of Viṣṇu, as the Supreme,

a strong rivalry has always existed. But they are not the only persons who would revile this doctrine. There were many who cared little for either Viṣṇu or Śiva, for they desired only such physical enjoyments as this world offers. See chap. xvi. 8. This (doctrine) denotes the whole of the system unfolded in the Gītā.

By not practising austere rites is, according to Śrīdhara, to be "without the practice of religious duties" (*dharma*).

And the man who may hear it in faith, without reviling, shall attain, when freed (from the body), to the happy regions of the just.

Has this been heard, O son of Prithā! with thy mind fixed on one (object)? Has thy trouble of mind, born of ignorance, been destroyed, O subduer of wealth?

ARJUNA spoke.

My trouble is destroyed. By thy favour, O sinless one! the holy doctrine has been received by me (I). I am now firm (in resolve); my doubt has gone, and I will act according to thy word.

SANJAYA spoke.

Thus I heard this wonderful converse of Vāsudeva and the high-minded son of Prithā, and my hair stood up on end.
75 By the favour of Vyāsa I heard this supreme mystery, (this doctrine of) *yoga*, taught by Kṛishṇa himself, the Lord of *yoga*, in person.

Remembering, O king! again and again this wonderful holy converse of Keśava (Kṛishṇa) and Arjuna, I rejoice without ceasing.

And remembering again and again that most wonderful form of Hari, my astonishment is great and I rejoice evermore.

Wherever are Kṛishṇa, the Lord of *yoga*, and the archer son of Prithā, there prosperity, victory, and greatness¹ are certain. Thus I judge.

¹ The first is interpreted by Śrīdhara as a royal prosperity, and the last (*bhāṭi*) as an increasing expansion (*abhiriddhi*) or greatness. Śaṅkara's gloss agrees with this.

Thus the Bhagavad Gītā, Reading the Eighteenth, whose title is

"Devotion to Devotion, or the Devotion"

PHILOLOGICAL NOTES.

(a) *Yat karma . . . tyajet*. The construction is somewhat difficult, but not, as Mr. Thomson calls it, "ungrammatical." Lassen says, "Lenior foret orationis structura si scriptum esset, *ya karma*, sed habet lectio recepta quo se tueatur. Verbo in modo *potestativo* posito subintelligitur tum conjunctio conditionalis, tum pronomen indefinitum; si quis omittat opus quidpiam . . . is," &c. There seems to be only an indefinite pronoun to be supplied, and we may translate the passage, "Whatever work (one) may renounce."

(b) *Akuśalam karma*. Lassen translates the words by 'minus prosperum opus.' Sridhara explains *kuśala* to mean pleasant or causing pleasure, as a bath at mid-day in summer, and such-like things. Telang follows this explanation. In the Peters. Dict. the word is translated by "Sich in gutem Gustande, in der gehörigen ordnung befindend." Lassen's translation seems to be the true one.

(c) *Ahaitukam*. "Does not recognise the true cause (of existence), i.e., final emancipation from matter" (Thomson); "qui principiis caret" (Lassen). Sridhara's comment is "not acknowledging creation, not devoted to truth, and not resting in the Supreme." *Hetu* means cause, and also reason, judgment. The meaning seems to be, as Lassen interprets the passage, that their knowledge of science is not based on reason, or any sound principle of judgment. "Science sans principes" (Burnouf).

(d) *Prakṛita*. "Vilis" (Lassen); "without discrimination, i.e., adopting a common mode of action, not varying with the nature of the thing to be done" (Thomson); "who has no application" (Telang). The word means common, in the sense of vulgar, and thus Prakṛit is the name of a dialectic or vulgar form of Sanskrit.

(e) *Ayathāvat*. Lassen interprets the word by "incongrue;" Brunouf by "confusément;" Thomson, "by which one takes

a wrong view." Dr. Lorinser translates it by "nicht wie's geziemend ist," and this, I think, is the true meaning. *Yathāvat* corresponds to the French "comme il faut."

(f) *Ātmabuddhiprasādam*. "E mentis ipsius serenitate nata" (Lassen, whom Thomson follows); "It flows from knowledge of the soul free from obscurity" (Telang), and this is the interpretation commonly given by Hindū commentators.

(g) *Āstikyam*. "Fides in rebus divinis" (Lassen); "belief in another world" (Thomson); "la connaissance des choses divines" (Burnouf). The word *asti* = Gr. *ιστι*, and the derivative implies that something essentially or eternally exists, referring, according to Hindū commentators, to Brahma and a future world. The negative *nastika* is found in Manu (ii. 11), where it is said that if one shall despise revelation (*śruti*) and tradition (*smṛiti*), he must be cast out by the virtuous as a sceptic (*nastika*). Sir W. Jones translates the word "atheist." Lassen's version seems to be most correct, but Śrīdhara confines the expression to belief in another world. The belief, however, in another world would imply also other beliefs.

(h) *Parigraha*. Lassen translates this word by "fastus," Thomson by "avarice," Burnouf by "cortège." Telang has "all belongings." The word means whatever a man may gather round him, as attendants or possessions. The recluse must put away what is external to himself, that his soul may be devoted exclusively to pious meditation.

(i) *Buddhiyogām upāśritya*. "Mentis devotione fretus" (Lassen); "Practise devotion with the faculty of fixed resolution" (Telang); here, as elsewhere, translating *buddhi* by "resolve." This, I think, is a mistake, *buddhi* means intellect, intelligence, and also purpose, intention (*absicht*, *vorsatz*, Peters. Dict.), but not resolve in the sense of resoluteness. Moreover, the compound form will hardly bear this interpretation. The Hindū commentators, however, support it. Śrīdhara speaks of the application of the intellect, but

he adds, "In the practice of work there must be an offering to Brahma."

(j) *Sarvabhāvena*. The Hindū commentators explain this word to mean with all thy soul or self (*ātman* having both meanings). Madhusūdhana says, with the same impression, "by heart and voice and deed." Lassen's version is "omni reverentia;" Thomson's, "in every state of life," which is inadmissible. Burnouf has, I think correctly, "de toute ton âme."

(k) *Sarvadharmān parityajya*. "Cunctis religionibus dimissis" (Lassen). Telang has "forsaking all thy duties," i.e., religious duties or offices chiefly. Here our author is in direct opposition to the Vedāntist system. The perfect Yogin abandons all external or bodily acts of worship for a pure worship of devout meditation. Burnouf and Lorinser add "other" to "duties," as if the injunction was for a Viṣṇu cult alone; but there is no good ground for this addition. Śrīdhara says, "All these duties will be done in the worship (*bhakti*) of Me."

(l) *Smṛitir labdhā*. There is a wide difference in the translation of these words. The Hindū commentators explain them as meaning that he had regained his proper form, or, as we say, he had recovered himself. Telang translates them by "I recollect myself." *Smṛiti* means (1) memory, and (2) the system of doctrines received by tradition, as that which was handed down by memory from pious sages, in contrast with that which had been heard from the gods (*śruti*, revelation). Lassen's version is "recordatio est accepta a me." But I question whether *smṛiti* ever means self-possession, and Arjuna had not recovered his *memory*, for he had forgotten nothing. The meaning seems to be that he had received the holy doctrine which is expounded in the preceding chapters, and, accepting it, he was ready to do as Krishna desired, i.e., to fight. Burnouf's version is "J'ai reçu la sainte tradition, and this interpretation Lorinser and Galanos accept."

APPENDIX.

I.

ON THE DATE AT WHICH THE BHAGAVAD GĪTĀ WAS PROBABLY WRITTEN, AND ON THE THEORY THAT IT WAS WRITTEN UNDER AN INFLUENCE DERIVED FROM A KNOWLEDGE OF CHRISTIAN DOCTRINES.

IN a German translation of the poem by Dr. Lorinser, published at Breslau in 1869, it is maintained that the author of the Bhagavad Gītā must have been acquainted with the doctrines of the Christian faith, and that an influence was superimposed on his Brāhmanic training from this source. The evidence brought forward in support of this theory is chiefly an assumed or real resemblance of some passages in the poem to corresponding passages in the Christian sacred books. On the other hand, K. T. Telang, a Hindū advocate of Bombay, has prefixed a long dissertation on this subject to an English translation of the work, in which he controverts Dr. Lorinser's theory, and claims an antiquity for the Bhagavad Gītā extending so far back as the fourth century B.C., or even to an earlier date. If this could be proved, then Dr. Lorinser's theory is at once destroyed. Each of these writers has approached the subject under the influence of an evident bias, and each is disposed to attach more weight to his arguments or illustrations than they are able to bear.

. It must be admitted, I think, that Dr. Lorinser finds re-

semblances in passages that have little in common, or may be explained as representing thoughts or expressions that may be found in any cultured race ; but K. T. Telang gains nothing in support of his theory by assuming that the Bhāguri Tikā, alluded to in Patanjali's *Mahābhāṣya*, was very probably a commentary on a work of Bṛhaspati, who is assumed to be the founder of the Lokāyatika sect, probably referred to in chap. xvi., and that Patanjali's date may be taken to be prior to the beginning of the first century B.C. He admits that the argument is based, "in very great measure, not on ascertained facts, but on mere presumptions." From the absence of historical data in Hindū literature generally, we cannot determine with certainty when Bṛhaspati or Patanjali lived. Of the age of the former we have, I believe, no certain knowledge ; for the latter, we can determine the limits, with high probability, within which his date may be fixed. Rām Kṛṣṇa Bhaṇḍarker says that "he probably wrote the third chapter of his *Bhāṣya* (Commentary on Panini's Grammar) between 144 and 142 B.C." Professor Weber, however, assigns 25 A.C. as his probable date. It may be assumed, then, that he flourished some time between these dates ; and when it is considered that the Yoga system attributed to him had been existent long enough to fall into a corrupt state on the part of some of its disciples,¹ and to become the basis of the new eclectic system maintained in the *Bhagavad Gītā*, it is evident that the latter work must have been composed at a much later time, probably some centuries later, than the date of Patanjali. We may compare this modification of the Yoga doctrines with the Neo-Platonism of the Alexandrian school, which arose fully four centuries after the great master

¹ It is even said in the *Bhagavad Gītā* (iv. 2) that the Yoga system (the meditative devotional system of Patanjali) had been "lost through length of time." It was probably revived in its proper form by the author of this book.

had charmed the Athenians by his eloquent discourse. It would not be safe to assume that the course of thought was more rapid among the Hindūs fifteen hundred years ago than among the more lively and enterprising Greeks. This adaptation of the Yoga doctrines into a new system is a valid argument in favour of the opinion of Professors Weber and Lassen, that the Bhagavad Gītā was not written before the third century A.C.

K. T. Telang is not more successful in arguing that it was written before the time of Buddha because no mention is made in it of Buddha or his doctrines. Its purpose is to establish a school of philosophic religion, and for this end it modifies the teaching of the Sāṅkyha and Yoga systems, forming, with an infusion of a Vedāntist element, a new system, in which Buddhism could find no place. Nor was it necessarily so opposed to the doctrines of Buddha that an attack on the latter would seem unavoidable. It does, however, attack and denounce a certain class of men who reviled every form of religion—the Pyrrhonists of India, who denied the existence of any certain truth, and devoted themselves exclusively to the enjoyments of the present life. These men may not then have formed a distinct school, with teachers and an organisation such as we find at a later period, bearing the name of Lokāyatikas¹ or Worldlings, but they were numerous enough to attract attention and rebuke. It is certain that there was some free-thinking in India about the Vedas at an early period; but a school of free-thinkers, openly avowing such atheistic and materialist doctrines as those of Brihaspati and the denounced class in the Bhagavad Gītā, does not appear until a comparatively late date. This class is described in the Vishṇu Purāṇa, but this work is certainly later than the sixth century A.C. :—"In a very short

¹ From Sans. *loka*, the present world, because they denied or ignored any other.

time these Asuras (demoniac men, as in the Bhagavad Gītā), deluded by the deceiver, abandoned the entire system founded on the ordinances of the triple Veda. Some reviled the Vedas, others the gods, others the ceremonial of sacrifice, and others the Brāhmanas. This (they said) is a doctrine that will not bear discussion. (To say that) oblations of butter consumed in the fire produce any future reward is the assertion of a child" (iii. 18).

It will seem strange to an impartial reader of the Bhagavad Gītā that K. T. Telang can say "that the way in which the Vedas are spoken of in more than one passage of the Gītā shows that the composition of the work must be referred to a time when no attack had as yet been made on their authority" (p. vi.), or that it is "the work of one who was himself thoroughly orthodox" (*id.*) The Vedas are not absolutely rejected by the author of the Gītā. They may have many uses for a prudent Brāhman (chap. ii. 46), but the perfect Yogin or devotee rises above all ritual worship by the practice of constant meditation (iv. 37). Works, *i.e.*, religious acts, may have some use as a means to attain to *yoga*, but when attained, the soul needs only repose (c. vi. 3). The Vedas are even sneered at as "flowery speech," which the ignorant, who are charmed by them, were wont to repeat, thinking in their ignorance that there is nothing but this (ii. 42). They are compared to the sacred fig-tree, "whose leaves are sacred (Vedic) hymns: he who knows it knows the Veda." This fig-tree must be cut down by the strong axe of indifference, *i.e.*, by the soul becoming indifferent to all outward things by inward devotion (xv. 1, 3). Devotion (*yoga*) is the true lustral water: he who is perfect in devotion finds spiritual knowledge in himself, and having obtained it, he enters into supreme repose (in *nirvāṇa*) without delay. The Yogin (devotee) overpasses the holy reward promised in the Vedas in sacrifices, in austerities, and in almsgiving, and attains the

highest primeval seat (Brahma) (c. viii. 28). If this is the language of one who is thoroughly orthodox, then Western scholars must give up the ideas they have formerly held about Hindū orthodoxy. It seems that a man may be a true Vedānist though he mocks the Vedas and would set them aside, or at least make them inferior to his own system in the obtaining of final deliverance. It might be said with equal truth that a man was an orthodox Christian who admitted that the Bible contained some good moral precepts, but who sneered at it as a whole, and wished it to be set aside for a system of pure thought, such as that of Mons. Comte or Herbert Spencer. Sankara, who is held to be a high authority on Hindū orthodoxy, differs in opinion from K. T. Telang. In his commentary on the Brahma-sutras (ii. 1. 1), he speaks of the systems of Kapila and others. He lays down as a certain principle that the authority of the Vedas is supreme, and that therefore "it forms no objection to a doctrine that it sets aside a Smṛiti (a traditional doctrine) on a point which is contrary to the Veda" (Muir, S. T. iii. 185-190). The author of the Bhagavad Gītā and Sankara are here opposed to each other, for the former did not admit such an authority as vested in the Vedas, and he set his own system far above the Vedic ritual in gaining for its devotee the final blessing of *nirvāṇa*.

If this writer has failed—and I think he has failed entirely—in his attempt to establish so early a date as the fourth century B.C. for the Bhagavad Gītā, he has been more successful in meeting the argument which Dr. Lorinser has advanced in support of his theory. The theory may be true, but the evidence which has been brought forward in its support is not sufficient. His argument is, that an examination of parallel passages in the Bhagavad Gītā and the New Testament shows that the former was written by one who had a knowledge of Christian doctrines, and must have been written therefore some considerable time after the beginning of the

Christian era. Dr. Lorinser has arranged the passages which he quotes in three divisions : (1) Those which vary in expression but agree in meaning ; (2) Those in which a characteristic expression of the New Testament is found but with a different sense ; (3) Those in which expression and meaning agree. It must be admitted that the passages compared in parts (1) and (2) do not establish Dr. Lorinser's proposition. There is no necessary, or even probable, borrowing from St. Paul's words, "The fire shall try every man's work of what sort it is ; . . . if any man's be burned, he shall suffer loss" (1 Cor. iii. 13, 15), in the words of Kṛishṇa, "As a fire, when kindled, burns fuel into ashes, so the fire of knowledge burns work into ashes." The expressions are such as would naturally arise from the conditions of thought and purpose in the several writers without any contact of one with the other.

In the third class there are some passages which seem to favour Dr. Lorinser's theory, but the similarity is not such as to compel an absolute assent to the inference of a Christian origin for the Hindū ideas. They are mainly these :—

Bhagavad Gītā.

I am exceedingly dear to the wise man ; he also is dear to me (vii. 17).

I am the way, supporter, lord, witness, abode, refuge, friend (ix. 18).

I never depart from him (the true Yogin), he never departs from me (vi. 30).

They who worship me with true devotion (*bhakti*) are in me and I in them (vi. 29).

Be assured that he who worships me perishes not (ix. 31).

I am the beginning and the middle and the end of existent things (x. 20).

New Testament.

He that loveth me shall be loved of my Father, and I will love him (John xiv. 21).

I am the way, the truth, and the life (John xiv. 6). I am the first and the last (Rev. i. 17).

He dwelleth in me and I in him (John vi. 57).

I in them and thou in me, that they may be made perfect in one (John xvii. 23).

He that believeth in me shall never perish, but shall have eternal life (John iii. 5).

I am Alpha and Omega, the beginning and the ending (Rev. i. 8).

Bhagavad Gītā.

I will deliver thee from all sin :
do not grieve (xviii. 66).*

He who knows me as unborn
and without beginning, the mighty
Lord of the world, he among mortals
is undeluded, he is delivered
from all sins (x. 3).

What sacrifice, almsgiving, or
austerity is done without faith is
evil (*asat*) (xvii. 28).

That man obtains the perfect
state who honours by his proper
work him from whom all things
have issued, and by whom this
All was spread out (xviii. 46).

New Testament.

Son, be of good cheer ; thy sins
be forgiven thee (Matt. ix. 2).

This is the life eternal, that
they might know thee, the only
true God, and Jesus Christ, whom
thou hast sent (John xvii. 3).

Whatsoever is not of faith is
sin (Rom. xiv. 23).

Whatsoever therefore ye eat or
drink, or whatsoever ye do, do all
to the glory of God (1 Cor. x. 31).

These coincidences of thought and expression, though not decisive of the question, naturally draw attention to the subject. They will be estimated differently by different minds, according to their knowledge of Hindū literature and the modes of thought and expression used by other writers on religious subjects, whether within or without the Christian pale. The author was a Brāhman, and he retained a degree of respect, or rather of toleration, for the Vedic doctrines and ritual, but he subordinates them entirely to the duty and happiness of pious meditation. They were of no efficacy to the perfect Yogin. In man's highest state, even in this world, they are left behind as inferior things. It is not necessary to discuss the question whether there was a translation of the New Testament into the native language or languages of India before the third century A.C. Assuming, for the present, that the Christian doctrine was preached there and Christian communities formed before that time, some knowledge of both would spread among, at least, the cultured classes, and insensibly mould the existing form of Hindū thought. This has been the result in our own time. Many Hindūs, especially of the educated class, have heard of the Christian faith ; and

though some have never read the New Testament or any Christian book, yet the knowledge of Christianity which has been obtained from other sources has permeated the whole of this class, and has affected the whole atmosphere of Hindū thought on religious subjects. It may be certainly affirmed that if any one, after reading the Purāṇas or other popular religious books of the Hindūs, should then turn for the first time to the study of the Bhagavad Gītā, he must be conscious of having come to a new country where nearly everything is changed.♥ The thoughts, the sentiments, and the methods of expression have another stamp. He feels that he has come to a higher region, where the air is much more pure and invigorating, and where the prospect has a wider range. He has come from a system which gives honour to gods who are stained by cruelty and lust to a spiritual system which recognises only one God, who, if not set forth in such terms as a Christian would utter, is yet a spiritual being, the source and maintainer of all life, and is to be worshipped with a purely spiritual worship. How did he rise to this higher state? Certainly not by the common Hindū teaching or practice, nor yet from the Yoga-sutras, for in the forms of thought or expression in which he seems to come near to the Christian system he has not drawn from this source. Dr. Muir, who is opposed to Dr. Lorinser's theory, remarks that we meet in the Rig-Veda with "a variety of expressions in which the worshipper's trust in, and regard for, the god Indra are indicated: his friendship and guidance are said to be sweet: he is spoken of as a father and the most fatherly of fathers, and as being both a father and a mother: he is the helper of the poor, and has a love for mortals." But Indra is not represented as the only God or as a spiritual Essence. Earthly blessings, such as abundant harvests, children, or victory over foes, are sought for by prayer and sacrifice; but Indra himself is not sought for as the chief good, nor do his worshippers

approach him in a spiritual communion or fellowship. The natural course of all systems of idolatry has been to a lower state. In India the popular worship has descended even to the foul worship of Kālī, the wife of the god Śiva, who is represented as "having a black skin, a hideous countenance dripping with blood, encircled with snakes, hung round with skulls and human heads, and in all respects resembling a fury rather than a goddess." Thuggism or organised murder was the natural result of such a form of religion. But the author of the *Bhagavad Gītā* rose above any form of the Hindū mythology of which we have any knowledge, and if this higher state was not due to some contact with a more spiritual system of belief, he must be regarded as one of those who by virtue of a higher nature have risen far above their contemporaries in the conception of spiritual truths. We cannot at present attain to absolute certainty on this subject, but the weight of probability lies, I think, on the supposition that he was affected, though imperfectly and obscurely, by the influence of a purer system than that which then prevailed in his native country.

As this evidence is not decisive, we may turn again to the work itself to see if it contains other indications of the time when it was written. There are some indications of this kind, and these are : (1) The Kṛishṇa cult ; (2) The similarity of its mythological forms with those of the Purāṇas ; and (3) The style or language of the poem.

The evidence in favour of the late date of the Kṛishṇa cult, in its full development, has been accepted by all European scholars as decisive, though Mr. Thomson affirmed too much in saying that "Kṛishṇa cannot be said to belong to the Epic age, but almost exclusively to the Purāṇic." K. T. Telang very justly objects to the question being decided by mere authority, though it may be as high as that of Professors Weber or Lassen. The opinions of Hindū scholars in questions of their own

literature are worthy of a careful attention, but they too need to be reminded that the question is one of fact. When we are told by K. T. Telang, as a proof of the early date of the Kṛishṇa cult, that Kālidāsa speaks of "Vishṇu in the form of a cowherd" (*i.e.*, Kṛishṇa), he is attempting to prove *ignotum per ignotius*. We do not know at what time Kālidāsa lived. He was one of the "nine gems" of the court of King Vikramāditya at Ujjayinī. The late Professor Wilson supposed that this was the king of that name whose era begins in the year 57 B.C., but Dr. Bhāu Dājī has attempted to prove that the king referred to was Harsha Vikramāditya, who lived in the middle of the sixth century A.C. This, I think, is the more probable opinion, but it has not been fully proved. K. T. Telang would assign his period to "two or three centuries before the sixth century A.C." Even if this earlier date could be proved, the rejection of such a date for the Gītā as the fourth century B.C. would follow at once; for it may be affirmed, from the mythological forms and the language of Kālidāsa's finest work, the Sakuntalā, that the time between this work and the Gītā cannot have been great. It has been urged in favour of the early development of the Kṛishṇa worship that he appears as a god in other parts of the Mahābhārata; but certainly not as the Supreme Being, for he offers worship to Mahādeva (Śiva) as the Supreme God. In the book called "Droṇa-parvan," Kṛishṇa and Arjuna recite a hymn in honour of Mahādeva as "the soul of all things, the creator of all, and the pervader of all." It is also said in the same book that "the righteous Vāsudeva (Kṛishṇa), together with the son of Pṛithā (Arjuna), bowed his head to the ground, beholding him, the source of the worlds, . . . the Supreme Brahma." It is added that "Kṛishṇa revered him (Brahma) with voice, heart (*manas*), mind (*buddhi*), and action."¹ But

¹ Muir iv. 185. The word is (1) in worship, and (2) to praise, to celebrate from *vand*, (1) to bow down | brate. In another book of the

his rank as a deity of any degree was not accepted by all. In the Sabhā-parvan, Śiśupāla denies his right to such a claim, charging him as a transgressor of the sacred law (*smṛiti*), saying that he was inferior, for this and other reasons, to other chiefs present, and that he was not even a king, his father, Vasudeva, being still alive.¹ Bhīshma then defends the claim of Kṛishṇa to this honour, but Śiśupāla evidently represents the judgment of some contemporaneous class on the subject. The Vaiṣṇavas promoted his claim, but it was affirmed by many that he was only a man; for in the Bhīshma-parvan it is said, "Whoever says that he (Kṛishṇa) was a mere man is of dull intellect (*manda-dhiḥ*)."² If in some few passages he is represented as being the origin of all things, these are so contrary to the general tone of the poem on this subject, that, with Dr. Muir, we are compelled to assume that they are late interpolations.³ It is not until we come to the Purāṇas that he appears as the Supreme Deity beyond all doubt or cavil, and the earliest of these books, the Vayu Purāṇa, has, by general consent, no higher antiquity than the sixth century A.C.

In the Bhāgavata Purāṇa, which is devoted to the honour of Bhagavat (Kṛishṇa), it is said: "When a man hears this (work), devotion to Kṛishṇa the Supreme Purusha (Spirit) is produced, destroying grief, delusion, and fear." In the Bhāgavad Gītā he is called the Supreme Brahma (*param Brahma*), and the Rishis name him Eternal Spirit (*purusham śāśvatam*) (x. 12). The devotion offered to Kṛishṇa is also denoted by the same word, *bhakti*, in both. This word is also found in

Mahābhārata (the Śanti-parvan) the worship of Mahādeva is explained as being offered only as an example to others, and that really it was offered to himself, Mahādeva being one of his manifestations (Muir iv. 185 n.); but this must have been

a late interpolation. In this great epic Kṛishṇa appears mainly as a deified hero.

¹ Muir 206.

² Ibid. 236.

³ Ibid. 208 n.

the Nalopākhyānam, or story of Nala, but the Kṛishṇa division of the Vaiṣṇavas gave to it a deeper meaning. With them it denoted an implicit faith, with incessant devotion and love. The Chaitanyas, who worship Kṛishṇa as the Paramātmā (Supreme Spirit),¹ assign to it five degrees : (1) *Sānta*, repose or quietism ; (2) *Dāsyā*, service ; (3) *Sākya*, personal regard or friendship ; (4) *Bātsalyā*, tender affection, as of a parent for children ; and (5) *Mādhūryā*, passionate attachment.

In the Brahma Purāṇa, also, Kṛishṇa is declared to be the Supreme Spirit (*paramātmā*), and to be the source of all things, as in the Gītā. He gave origin to a female form, his *śakti* or energy, endowed with the three *guṇas* (the elements of Prakṛiti or Nature), which form the whole material creation. In the Gītā, Prakṛiti is the lower nature of the Supreme Being (Kṛishṇa), and this he sends forth in the creation of gods and men. Hence he is called both the father and mother of the world (ix. 17), and the origin of all things (xiv. 3).²

The same subject is discussed in the Pātāla section of the Padma Purāṇa and the sixth part of the Viṣṇu Purāṇa. In fact, it is impossible to read the Bhagavad Gītā and the Purāṇas without feeling that we are treading upon the same ground. The Kṛishṇa cult was probably developed in its highest form before the earliest of the Purāṇas was written, but it would be unreasonable to suppose that it had existed as a popular worship more than two or three centuries before it entered into the literature of the country.

We are also brought near to the Purāṇic age as the date of the Bhagavad Gītā by the fact that all the mythological signs and attendants of the gods are found in it. They are referred to only as instances of the glory of the one Supreme Being, but they existed at the time as parts of the fully de-

¹ Prof. Wilson's *Rel. Sects of the Hindus*, p. 100.

² *Ibid.* p. 76.

veloped mythological system. The horse Uchchaiṣravas, the white horse of Indra, produced at the churning of the ocean, when gods and Daityas whirled the serpent Vāsuki round the mountain Mandara in the sea of milk, and the *amṛita* (the nectar of immortality) was won; the Makara, the monster fish on which Varuṇa rides upon the ocean, and which Kāma, the Hindū Cupid, bears on his banner; Airāvata, the elephant on which Indra rides, and which guards the eastern quarter of the sky; Vainateya, the bird which carries the god Viṣṇu, formerly called Garuḍa, but named, according to the Purāṇas, from his mother, Vinatā, a daughter of Dakṣha,—all are recorded and must have been well known among all classes. Varuṇa, who in the story of Nala is the god of the sea, is only the chief of aquatic animals in the Gītā (x. 29).¹

The worship of Bhūtas, too, was then common. These are malignant spirits which haunt churchyards and eat human flesh. They are described in the Viṣṇu Purāṇa, and are said to have been created when Brahmā was angry. In the, Vayu Purāṇa it is said that their mother was Krodhā (Anger).

The preference is given to the Sāma-Veda over the others, not because it is the most important, but from its use by the priests in chanting at the sacrificial rites (x. 22). The preference given to the Sāma-Veda is not an absolute indication of time, but it shows that the chanting of hymns on the occasion of a sacrifice by Brāhmins was fully established when the Gītā was written. In Manu the Sāma-Veda is said to have the *pūris* (ancestral manes) for its object, and therefore "its sound is impure;" but the commentator, Kullūka, states that the Sāma-Veda was not really impure; it only seems to be so.² The time when Kullūka lived is not known, but it

¹ In the Atharva-Veda Varuṇa the forgiveness of sins is prayed for. is addressed as "Lord of all, both of (Müller's Sanskrit Lit., pp. 534, 541.) heaven and earth," and from him ² Muir, S. T., iii. 26.

may be assumed to be some centuries after the beginning of the Christian era.

The argument may be extended to the words used in the *Gītā*. *Kalpa*, in the sense of a definite number of ages, is a Purāṇic word. It is not found in any of the Brāhmaṇas. *Manwantara*, as Manu-period; *Dwandwa*, as a pair of opposites; *Bhāshā*, as a mark or sign (used in this sense in the Bhāg. Purāṇa); *Yoga* and *Vibhūti*, as denoting supernatural power; and *Māyā*, in the sense of an illusive external world, all belong to a late period.

The question of date cannot be settled with absolute certainty, but all the evidence we have points to a time not earlier than the third century A.C.

If we may assume this as the proximate date of the Bhagavad *Gītā*, the question arises whether we have evidence of the Christian faith having been preached in India before that time. In answer to this question we may note: (1.) That the intercourse between India and the principal cities of Africa and Europe, even before the beginning of the Christian era, was very great; and (2.) That we have direct evidence of the preaching of the Christian faith there before the third century A.C.

(1.) From the time of Alexander's conquest of the North of India there was a constant intercourse between Greeks and Hindūs. Even in the time of Chandragupta gold coins were struck, according to Mr. Prinsep, which were undoubtedly in weight and design of Grecian origin.¹ At a later period, coins of Hindū kings have been found with Greek inscriptions on one side and Sanskrit on the other. It was quite possible, therefore, for Pāṇini, who mentions the *Yavanānī* (*lipi*) (the Greek writing), to be familiar at least with the Greek alphabet.²

Such was the fame of Augustus, and so well known was

¹ Max Müller's Sanskrit Lit., p. 245 n.

² Ibid. p. 520.

the route to Europe, that he received at Samos an embassy from India, to which Horace seems to refer¹ with national pride. Florus states that the ambassadors brought as presents elephants, pearls, and precious stones. There was a second embassy from India sent to the Emperor Claudius, of which Pliny gives an account. He received from the ambassadors, who were four in number, the information about Ceylon which he has embodied in his "Natural History."² Two other embassies from Hindū princes to Rome were sent before the third century A.C.—one to Trajan (107 A.C.) and another to Antoninus Pius. They continued as late as the time of Justinian (530 A.C.)

But apart from this occasional intercourse, a constant trade was carried on between Alexandria and Western India.³ There was also an overland trade through Palmyra. Ptolemy (138 A.C.) met some Hindūs at Alexandria, and received information of a large inland sea, which he calls Hippados, probably, as Wilford suggests, the Sans. *abdhi*, a general term for the sea.⁴ This commerce seems to have been at its height, in the reign of Commodus, for a vessel was found in the last century among the ruins of a Hindū temple near Vellore, containing gold denarii of the Emperors Trajan and Hadrian. Some had been perforated and worn as ornaments, according to the custom of Hindū women, but others had apparently been used in the ordinary course of commerce.⁵

¹ Bk. iv. 14; bk. i. 12.

² Nat. Hist., vi. 24.

³ "We are assured on undisputed authority that the Romans remitted annually to India a sum equivalent to £400,000 to pay for their investments, and that in the reign of the Ptolemies 125 sail of Indian shipping were at one time lying in the ports of Mysus, Hormus, and Berenice, the ports whence Egypt, Syria, and

Rome itself were supplied with the products of India."—"Life in Western India" (Guthrie), from Tod's "Western India," p. 221.

⁴ Asiat. Researches, iii. 53.

⁵ Asiat. Researches, ii. 332. In 1842 an earthen pot containing 522 Roman denarii was dug up at Vellalūr, near Koimbatūr. They were chiefly coins of Augustus and Tiberius, with some of Caligula and

There was ample knowledge at this time, probably through the channels of trade, of the religious systems of India. Clemens Alexandrinus (192-217 A.C.) mentions Brāhmins and Buddhists. He describes the monastic life of the latter, and mentions some doctrines and usages of the former.¹ He obtained his information from some Hindūs who resided in Alexandria, and Dion Cassius states that Hindūs were often found there. At that time Philostratus and Ælian wrote about India, and Bardasanes, as we learn from the extracts preserved by Porphyry, published his "Indica," for which he obtained materials from one Dandaas or Sandamines, whom he met at Babylon in the reign of Elogabalus. He gives a full account of Brāhmanic customs, and speaks of ascetics who forsook their wives and children to devote themselves to the study of divine things.²

We have evidence of the fact that the traders to India brought back a knowledge of its religious systems in the history of Scythianus. He was a cotemporary of the Apostles, and was engaged as a merchant in the Indian trade. In the course of his traffic he often visited India, and made himself acquainted with Hindū philosophy. Having amassed a considerable fortune, he settled at length in Alexandria, and here, according to Epiphanius and Cyril, he wrote a book in four parts, which they affirm to be the source from which the Manichæan doctrines were derived. Whether this be true or not, it is evident that Hindū ideas were brought to Europe by some who traded with India. This name is sometimes

Claudius. In 1856 sixty-three gold coins of the early Roman emperors were found near the boundary of the Madura and Koimbatūr districts. (Indian Antiquary, August 1876.)

¹ Strom I. xv. iii. 7. Journ. As. Soc. xix. 277.

² Journ. Asiat. Soc. xix. 280. In the time of Dionysius Periegetes

(probably about the end of the third century A.C.) the river Ganges was well known, and was frequented by Western traders. He had not reached it himself, but many others had done so.

ὅδ' ἐπὶ Γάγγην
ἐρχομαι, οἷα τὲ πολλοί.—709 v.

given to Southern Arabia, but the Hindū philosophy could have been brought only from India proper.¹

If a knowledge of Hindū systems was brought to Europe by traders, we might reasonably infer that Christian traders carried the doctrines of their faith to India. But we have positive evidence that a knowledge of Christianity existed there before the third century A.C., whether by this channel or otherwise. Syrian merchants laid the foundation from which the settlements of the St. Thomé Christians arose, and it was probably from them that a request was made, as St. Jerome asserts,² to Demetrius, Bishop of Alexandria, that he would send out a Christian teacher to India. He sent Pantænus, who went forth, according to the same authority, to instruct the Brāhmans. It has been assumed that the St. Thomé Christians were Nestorians who fled from Syria when this sect was persecuted by Theodosius II.; but Nestorius was condemned by the Council of Ephesus (A.C. 431), and we learn from St. Jerome (born 340 A.C.) that St. Thomas, the apostle of India, was famous in his time.³ Maffei and Orosius state that when Don Alfonso Souza was the Viceroy of John III., King of Portugal, the St. Thomé Christians brought before him some ancient brass tablets, containing a record of a grant of land made to their founder by the king who reigned there at that time, and an inscription preserved in St. Thomas's Church at Malipur which recorded the fact that he came to India during the reign of King Sagamo.⁴ In a list of kings inserted in the "Journal of the London Asiatic Society," a king named Sangha appears, who reigned from 150 to 168 A.C.⁵ This

¹ Jr. Asiat. Soc. xx. 269. Though apparently of Scythian descent, he was born in Palestine. He is said to have been well acquainted with the Greek language and literature.

² De. Scrip. Illust. c. 36, and Epia. 83.

³ Epis. ad Marcellum.

⁴ Cave's Lives of the Apostles, p. 187. He refers to Maff., Hist. Indica, lib. 2, p. 85, and to Orosius, De Rebus Emman., lib. 3, p. 120.

⁵ Vol. iv. p. 122, New Series.

name seems to be a variation of Saghana, which in the Pali, or common speech, would be pronounced Saghano. No other name appears in the list approaching this form. Unfortunately the fierce Portuguese bigot, Archbishop De Menezes, destroyed all the records of these Churches, and we must rely on the reports of Maffei and Orosius concerning these documents.

In the third and fourth centuries A.C. the Christian communities in India were numerous. Mr. Priaulx observes that "of Eastern travellers in the fourth or fifth centuries many were priests, as we may surmise from the number of Christian Churches in India."¹ In the sixth century Cosmas Indicopheustes wrote of India, and from him we learn that there was a Christian church even in Ceylon: there was a bishop's see at Calliena, and probably many others. He was accompanied on one occasion by Thomas of Edessa, afterwards Metropolitan of Persia, and Patricius, a monk, whose journeys were on behalf of the Christian population. The cause of Christianity declined in India after the sixth century; but in the third and fourth centuries the Christians in India seem to have borne as large a proportion to the whole of the Hindū population as in the present century. We may reasonably assume that the New Testament was translated into their vernacular tongue, though probably not in any authorised version, and that therefore St. Chrysostom was justified in saying that "the Syrians, and the Egyptians, and the *Indians*, and the Persians, and the Ethiopians, and countless other nations, having the doctrines promulgated by him (St. John) translated into their own languages, have learned, though barbarians, to philosophise."²

Professor Weber maintains that in another part of the *Mahābhārata* (xii. 12, 776 ff.) there is a reference to Christian

¹ Journ. Asiat. Soc. xx. 297.

² Hom. on St. John's Gospel, i. c. 1.

doctrines and usages. The passage referred to is certainly coloured by the glow of an Oriental imagination, but it seems to have a groundwork of fact. It relates the voyage of three pilgrims, Ekata, Dvita, and Trita, to the Svetādwipa (White Country). Its inhabitants are said to be worshippers of the Divine Unity: "Go there, O Munis; there my true nature is revealed;" and the narrative proceeds: "At the end of the time we beheld glistening men, white, appearing like the moon, adorned with all auspicious marks, with their palms ever joined in supplication, praying to the Supreme Being with their faces turned to the east: the prayer which is offered by these great-hearted men is called the mental prayer." They heard a loud sound of those "who were offering an oblation to the god," but they did not see him. "We only heard a loud cry uttered, 'Thou art victorious, O lotus-eyed one. Hail to thee, O Creator of the universe! Hail to thee, the eldest son of the Supreme Soul!' Such was the sound heard by us, accompanied by teaching. In the meanwhile a pure wind, laden with all perfumes, brought heavenly flowers and healing drugs." The reference to the Son of God and the act of worshipping towards the east are significant. The writer of an article in the "Calcutta Review" (January 1876) says: "It is scarcely too daring a conjecture to suppose that the passage contains a description of the effect produced upon some Indian pilgrims by witnessing a Christian service. The burning of incense and the celebration of the Eucharist are sufficiently clearly indicated."

Professor Weber also maintains that the Kṛishṇa legend, in its latest development, was affected by the knowledge of the facts recorded in the Gospels. He refers to the statements of the Vishṇu Purāṇa, that "Nanda, the foster-father of Kṛishṇa, went with his pregnant wife, Yashodā, to Mathura to pay taxes at the time when Kṛishṇa was born;" that he is represented as lying in the cow-stall, which corresponds to

the manger, and that shepherds and shepherdesses stood around him. A fiery meteor also appeared at his birth,¹ and Kansa, the king of the country, was informed by the prophet Nārada that this child would kill him and overthrow his kingdom, and in consequence he ordered all the male children of the country to be put to death. Prof. Weber refers also to the wonderful deeds of the child, the healing virtue of the water in which he was washed, to the account given in the Jaimini Bhārata of his raising to life the dead son of Duhsālā, of the cure of Kubjā and of her pouring a vessel of ointment over him, of the power of his look to take away sin, and other statements of the same kind as being of Christian origin. He also maintains that "the later exclusively monotheistic direction of the Indian sects, who honour a personal god, pray for his grace, and believe in him, has been influenced by the acquaintance which the Indians had with the corresponding doctrines of Christianity."² The assumption that in all these respects the Christian writers borrowed from the Kṛishṇa legend and Hīndū religious works does not need a reply. There is no ground whatever for such an assertion or supposition. The writers of the Christian Gospels certainly knew nothing of Hīndū myths or the Kṛishṇa legend.

We cannot attain to perfect certainty on the questions which have been here discussed, but all the evidence we have is in favour of the following propositions: (1) That some Hīndū writings were affected, after the second or third century A.C., by the Christian faith and ritual; (2) that the doctrines of the Christian faith had been preached and Christian communities formed in India during those centuries; and (3) that the Bhagavad Gītā cannot probably be referred to an earlier period than the third century A.C. From a long study of the work, I infer that its author lived at or near the time of Kālidāsa, who is supposed by Professor Lassen to have

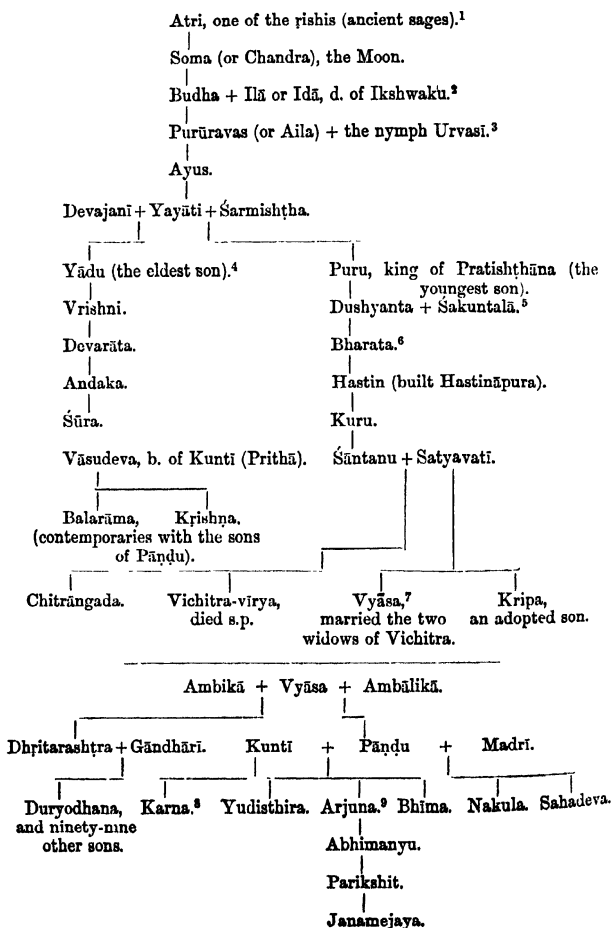
¹ *Aist. Res.* v. 276.

² *Calcutta Review*, January 1876.

lived about the middle of the third century after Christ. Formerly he was assigned to the first half of the century before Christ, but this opinion is not now generally maintained. We require more evidence on the subject than we have at present before the question can be finally answered. We must say with Professor Weber on this subject, as well as on our author's acquaintance with Christian doctrines, "the question is still *sub judice*."

II.

THE TRADITIONARY LINE OF DESCENT OF THE LUNAR DYNASTY.



The line down to Śāntanu has many omissions. The full line is given in Professor Dowson's "Classical Dictionary of Hindū Mythology," s.v. Chandra-vanśa. Bhīṣma was a son of Śāntanu by a former wife, the goddess Gangā, whence he is sometimes called *Gāngeya*. Another name, *Śātanava*, is from his father, Śāntanu.

¹ They are usually numbered as seven, and are represented by the seven stars of the Great Bear (Ursa Major). The hymns of the Vedas were revealed to them.

² Son of the Manu Vaivasvat, who was the son of Vivasvat, the Sun. Founder of the Solar dynasty.

³ A celestial nymph mentioned in the Rig-Veda. The loves of Purūravas and Urvasī are the subject of the *Vikramorvasī*, a drama by Kālidāsa.

⁴ From Yadu, Kṛishṇa is called Yādava, as being a descendant.

⁵ The heroine of Kālidāsa's drama of that name.

⁶ From him India is sometimes called Bhārata-varsha, the kingdom of Bharata.

⁷ Vyāsa was the son of Satyawatī, but not of Śāntanu. His father was the sage Parāśara: he was therefore the half-brother of Vichitravīrya.

⁸ Karna was the son of Kuntī, also called Prithā, by Surya, the Sun, before her marriage with Pāṇḍu.

⁹ Arjuna visited Kṛishṇa at Dwārakā, and there he married Subhadrā, the sister of Kṛishṇa. Abhimanyu was her son from this marriage. He was killed in the great contest of the rival princes, but the kingdom of Hastināpura descended to his son Parikshit. The city of Hastināpura was about fifty-seven miles N.E. of Delhi, on the banks of an old bed of the Ganges. It is now in ruins.

III.

COLLATION OF TWO MSS. IN MY POSSESSION WITH THE BONN
EDITION OF THE BHAGAVAD GĪTĀ, AND THE READINGS OF
OTHER EDITIONS AND MSS.

The MS. marked *a* is a well-written copy, with gold borders on each page, and seventeen miniature paintings illustrating the work. It is dated Samvat, 1869 (A.D. 1812). The other MS., marked *b*, is a small copy, 5 in. by 3, evidently intended for popular use. It is dated Samvat, 1811 (A.D. 1754).

Calc. B.G., Calcutta ed. of Bhagavad Gītā; Calc. M., Calcutta ed. of Mahābhārata; P.C., Paris Codex; L.C., London do.

<i>Bonn Edition.</i>	<i>MSS. a and b.</i>	<i>Other Readings.</i>
c. i. d. 8. saumadattista- thaiva	saumadattastathaiva, <i>a</i> saumadattistathaiva, <i>b</i>	saumadattirjayadrathah, Calc. M.
c. i. d. 37. sabāndhavān	swabāndhavān, <i>a</i> and <i>b</i>	swabāndhavān, Calc. B.G. and 5 L. codices
c. iii. d. 12. apradāya	<i>a</i> and <i>b</i> , id.	na pradāya, Calc. B.G.
c. iii. d. 23. varteya	varteyam, <i>a</i> and <i>b</i>	varteyam, Calc. B.G., Calc. M., L. MSS.
c. iii. d. 28. vartanta	<i>a</i> and <i>b</i> , id.	vartante, Codd. (Lassen)
c. iii. d. 39. dushpūreṇa	dushpūreṇa, <i>a</i> du(h)pūreṇa, <i>b</i>	du(h)pūreṇa, Calc. B.G.
c. iv. d. 23. muktasya	<i>a</i> and <i>b</i> , id.	yuktasya (Thomson, as an emendation).
c. v. d. 26. yatinām	<i>a</i> and <i>b</i> , id.	yatinām, Calc. B.G.
c. v. d. 21. yat sukham	<i>a</i> and <i>b</i> , id.	ya(h)sukham (Thomson)
c. vi. d. 39. etam me	etaume, <i>a</i> and <i>b</i>	etanme, Calc. B.G., Calc. M.
c. vii. d. 23. chetasām	medhasām, <i>a</i> and <i>b</i>	medhasām, Calc. M. and scholiasts.
c. vii. d. 29. jarāmaraṇa	<i>a</i> and <i>b</i> , id.	janmamaraṇa (Thomson)
c. viii. d. 8. chetasānanya- gāminā. P. Codd. (Las- sen)	chetasānanyagāminā, <i>a</i> chetasānānyagāminā, <i>b</i>	chetasānānyagāminā, Calc. M., 4 L. Codd.
c. viii. d. 10.	<i>a</i> and <i>b</i> have the same syllable in excess that is found in other MSS.
c. ix. d. 7. māmakim	māmikām, <i>a</i> and <i>b</i>	māmikām, P. Codd. B.D., 5 L. Codd., Calc. M.
c. ix. d. 10. mayādhyak- sheṇa	<i>a</i> and <i>b</i> , id.	mayadhyakshyeṇa, Calc. B.G.
p. ix. d. 21. evam trayid- harmam	<i>a</i> and <i>b</i> , id.	evam hi traidharmyam, Madhusudana
c. ix. d. 33. bhaktā (P. Codd. B.C. 5 L. Codd.)	<i>a</i> and <i>b</i> , id.	bhaktya, Calc. B.G., P. Codd. D., Berlin MS.

<i>Bonn Edition.</i>	<i>MSS. a and b.</i>	<i>Other Readings.</i>
c. x. d. 41. ūrjitam	ūrjitam, <i>a</i> ūrjjitam, <i>b</i> <i>a</i> and <i>b</i> , id.	varjitam, Calc. B.G.
c. x. d. 42. jnānena		jnātena, Calc. B.G.
c. xi. d. 2. bhavavyayan	bhavāpyayan, <i>a</i> and <i>b</i>	bhavāpyayan, Calc. M., and both scholiasts.
c. xi. d. 7. ihaikastham jagat	<i>a</i> and <i>b</i> , id.	ihaikam yajjagat, Calc. B.G.
c. xi. d. 8. śakshyase	sakyase, <i>a</i> and <i>b</i>	sakyase (libri omnes L.)
c. xi. d. 11. diptam	devam, <i>a</i> and <i>b</i>	devam (omnes Codd.)
c. xi. d. 12. bhāh	bhāh, <i>a</i> and <i>b</i>	bhā (Lassen, 1st ed.)
c. xi. d. 16. viśwarupa	viśwarupam, <i>a</i> and <i>b</i>	viśwarupam, Calc. M., Calc. B.G.
c. xi. d. 28. abhivijjalanti	<i>a</i> and <i>b</i> , id.	abhitoh valanti (Śrīdhara)
c. xi. d. 41. tavemam	tavedam, <i>a</i> and <i>b</i>	tavedam, Calc. M., 3 L. Codd.
c. xi. d. 43. gurūr	gurur, <i>a</i> and <i>b</i>	gurur, Calc. B.G. and M.
c. xii. d. 20. dharmyāmṛitam	dharmyāmṛitam, <i>a</i> dharmmāmṛitam, <i>b</i>	dharmāmṛitam (Madhusūdana)
c. xiii.	<i>a</i> and <i>b</i> have the distich mentioned by Lassen
c. xiii. d. 1. kshetrajanamiti	kshetrajanamiti, <i>a</i> kshetrajna iti, <i>b</i>	kshetrajna iti, P. Codd. C. and D.
c. xiii. d. 17. dhishtitam	<i>a</i> and <i>b</i> , id.	nishtitam (1st ed. L.)
c. xiv. d. 23. avatishtati	<i>a</i> and <i>b</i> , id.	anutishtati (Madhusūdana)
c. xiv. d. 23. nengate	<i>a</i> and <i>b</i> , id.	nengati (Śrīdhara)
c. xv. d. 3. tathopalabhyate	<i>a</i> and <i>b</i> , id.	upalabhyamī (1st ed. Las.)
c. xv. d. 7. manuḥshashṭhāni	manuḥshashṭhāni, <i>a</i> and <i>b</i>	manuḥshashṭhāni, alii Codd. (Lassen)
c. xv. d. 13. choshadiḥ	chaushadiḥ, <i>a</i> and <i>b</i>	chaushadiḥ, Calc. M., and Madhusūdana
c. xvi. d. 2. alolatwam	alolutwam, <i>a</i> and <i>b</i>	alolutwam, Calc. B.G. and scholiasts
c. xvi. d. 3. nātimānitā	<i>a</i> and <i>b</i> , id.	nābhimānitā, Cod. Gotting. (Lassen)
c. xvi. d. 4. abhimānascha	<i>a</i> and <i>b</i> , id.	atimānascha (Madhusūdana)
c. xvi. d. 11. upāśritāḥ	<i>a</i> and <i>b</i> , id.	apāśritāḥ (Madhusūdana)
c. xvi. d. 13. labdhamimam	labdhamidam, <i>a</i> labdhamimam, <i>b</i>	labdhamidam, P. Cod. C.
c. xvii. d. 2. tām	<i>a</i> and <i>b</i> , id.	labdhvam, Calc. B.G.
c. xvii. d. 6. karṣayantaḥ	karshayantaḥ, <i>a</i> and <i>b</i>	tāh, Cod. Gotting. (Lassen)
c. xvii. d. 11. yashṭavyam	<i>a</i> and <i>b</i> , id.	karshayantaḥ, Calc. B.G. and M.
c. xvii. d. 13. asṛiṣṭānnam	<i>a</i> and <i>b</i> , id.	yashtavya, Cod. Gotting.
c. xvii. d. 15. abhyāsanam	abhyasanam, <i>a</i> and <i>b</i>	amṛiṣṭānnam, Cod. Gotting.
c. xvii. d. 17. tat	<i>a</i> and <i>b</i> , id.	abhyasanam, Calc. B.G. and M.
c. xviii. d. 12. tyāginām	<i>a</i> and <i>b</i> , id.	tu, Cod. Gotting.
c. xviii. d. 13. pañchemāni	pañchaitani, <i>a</i> and <i>b</i>	tyāginām, Calc. B.G.
c. xviii. d. 15. nyāyyam	nyāyam, <i>a</i> and <i>b</i>	pañchaitani, Calc. B.G.
		nyāyam, P. Codd. B.C.D.

Bonn Edition.	MSS. <i>a</i> and <i>b</i> .	Other Readings.
c. xviii. d. 22. ahaitukam	<i>a</i> and <i>b</i> , id.	ahetukam (Madhusūdana)
c. xviii. d. 28. naishkṛitikaḥ	naikṛitikaḥ, <i>a</i> and <i>b</i>	naikṛitikaḥ, Calc. M. and scholiasts
c. xviii. d. 35. vimunchati	<i>a</i> and <i>b</i> , id.	vimunchanti, Calc. B.G.
c. xviii. d. 43. kshātram karma	<i>a</i> and <i>b</i> , id.	kshātrākarma, P. Cod. D.
...	kshātrākarma, P. Cod. B.
c. xviii. d. 44. gorakshya	<i>a</i> and <i>b</i> , id.	gaurakshya (Madhusūdana)
c. xviii. d. 64. dṛiḍhamatistato	dṛiḍhamatistato, <i>a</i> .	dṛiḍhamatitato, P. Cod. B.D.
... ..	dṛiḍhamatitato, <i>b</i>	dṛiḍhamatitato, Calc. B.G.
c. xviii. d. 66. mochayishyāmi	mokshayishyāmi, <i>a</i> and <i>b</i>	mokshayishyāmi, Calc. B.G. and M.
c. xviii. d. 67. nātapaskāya	<i>a</i> and <i>b</i> , id.	atapasyāya (1st ed. Lassen)
c. xviii. d. 71. muktaḥ śubhallokān	<i>a</i> and <i>b</i> , id.	mukto śubhallokān (Thomson, as an emendation).
c. xviii. d. 75. etadguhyamaham param	<i>a</i> and <i>b</i> , id.	etad guhyatamam param, Calc. M.
c. xviii. d. 78. bhūtirdruvānitirmatir	bhūtirdruvānitirmatir, <i>a</i> bhūtirdruvānitimatir, <i>b</i> ¹	bhūtirdruvānitirmatir, Calc. B.G. and all the P. Codices.

¹ This is undoubtedly the true reading, but the other is found in all MSS., I think, except the one marked *b*. If *nītir* were the true reading, then we must divide the sentence into *dhruvā*

nītiḥ | *matir mama*, and translate *nīti* as "good conduct;" but *iti* certainly belongs to *matir*. Lassen says he would not accept any other arrangement if 600 MSS. were against it.

NOTE.

WHILE this work was going through the press, the translation of the Bhagavad Gītā which K. T. Telang has prepared for Max Müller's "Sacred Books of the East" came into my hands. It is much superior, I think, to the translation which he published in Bombay (1875), but it is based on a principle which will not be accepted by European scholars. "My aim has been," he writes, "to make the translation as close and literal a rendering as possible of the Gītā, as interpreted by the commentators Sankarācharya, Śrīdharasvāmin, and Madhusūdana Sarasvatī. . . . In some places these commentators differ among themselves, and then I have made my own choice" (Introd., p. 35). I, too, have consulted Hindū commentators largely, but have found them deficient in critical insight, and more intent on finding or forming Vedāntist doctrines in every part than in giving the true sense of the author. I have examined their explanations with the freedom of inquiry that is common to Western habits of thought, and thus, while I have sometimes followed their guidance, I have been often obliged to reject their comments as misrepresenting the doctrines of the author. I append some instances of this kind, that my readers may be able to form their own judgment.

(1.) "When your mind, confounded by what you *have heard*, will stand firm and steady in contemplation" (ii. 53). Here the reference is to *śruti*, which means (1) hearing, (2) revelation, the sacred books. Hindū commentators say that the meaning is, what you have heard about the means of obtaining desirable things; assuming as a certain proposition that the Vedas could not be attacked. The doctrine of the Bhagavad Gītā is, however, that the devotee (*yogin*), when fixed in meditation, lays aside the Vedas and Vedic ritual. Lassen's version is, "Sententiis theologicis antea distracta quando mens," &c.

(2.) "Others perform the sacrifice . . . of *Vedic study*" (iv. 28). The word is *svādhyāya*, reading to one's self. There is no mention of the Vedas, and the author of the Bhagavad Gītā would probably have preferred the Yoga-sūtra of Patañjali.

(3.) "Although he only wishes to learn devotion, he rises above the (fruits of action laid down in the) divine word" (vi. 44). This is the interpretation of Hindū commentators, but the words included between brackets are not in the text. This has only, "He rises above (or passes beyond) the Brahma-word," which here means the Vedas. "Il transgresse la doctrine brāhmanique" (Burnouf).

(4.) "The offering (of an oblation to any divinity) which is the cause of the production and development of all things is named action" (viii. 3). The word translated "offering," and explained as the offering of an oblation to a god, is *visarga*, which means the divine emanation into the varied forms of life, i.e., the creation of the world, according to Hindū ideas. There is no reference to a gift, whether to gods or men. The interpretation given to the word in the Peters. Dict. is this: "Neben *sargā* (der primitiven Schöpfung durch Brahman) so v. a. secundäre Schöpfung, die Schöpfung im einzelnen durch Purusha," and reference is made to the Bhāga-vata Purāṇa, ii. 10, 1, 3.

(5.) "Entering the earth, I by my power support all things, and becoming the juicy moon, I nourish all herbs" (xv. 13). The words translated "juicy moon" are in the original *soma (bhūta) rasāt-makam*, (having become) savoury juice. "Conversus in succum, qui saporem iis impertit" (Lassen). There is no reason for supposing that the author of the Bhagavad Gītā believed the moon to be juicy, or that it had anything to do with the vegetation of plants. Brahma is said to nourish them by entering in the form of the sap, which is their life. *Soma* very seldom denotes the moon; it is generally (1) sap, (2) the sacred juice of the *Asclepias acida*.

THE END.

THE SONG CELESTIAL.

THE SONG CELESTIAL

OR

BHAGAVAD-GÎTÂ

(FROM THE MAHÂBHÂRATA)

Being a Discourse between

ARJUNA, PRINCE OF INDIA, AND THE SUPREME BEING

UNDER THE FORM OF KRISHNA

Translated from the Sanskrit Text

BY

EDWIN ARNOLD, M.A.

Author of "The Light of Asia"

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THIRD CLASS OF THE IMPERIAL ORDER OF THE MEDJIDIEH

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Third Edition.

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Dedication.



TO INDIA.

इत्यहं वासुदेवस्य पार्थस्य च महात्मानः ।
संवादमिममश्रीषमद्भुतं रोमहर्षणं ॥
इति इह ज्ञानसाख्यानं गुह्याद्गुह्यतरं मया ।
तेभ्यस न मे सिन्धु लदन्यः प्रियतरो भुवि ॥



*So have I read this wonderful and spirit-thrilling speech,
By Krishna and Prince Arjun held, discoursing each with each ;
So have I writ its wisdom here,—its hidden mystery,
For England ; O our India ! as dear to me as She !*

EDWIN ARNOLD.

PREFACE.

THIS famous and marvellous Sanskrit poem occurs as an episode of the *Mahābhārata*, in the sixth—or “*Bhishma*”—Parva of the great Hindoo epic. It enjoys immense popularity and authority in India, where it is reckoned as one of the “Five Jewels,”—*pañcharatnāni*—of Devanāgiri literature. In plain but noble language it unfolds a philosophical system which remains to this day the prevailing Brahmanic belief, blending as it does the doctrines of Kapila, Patanjali, and the Vedas. So lofty are many of its declarations, so sublime its aspirations, so pure and tender its piety, that Schlegel, after his study

of the poem, breaks forth into this outburst of delight and praise towards its unknown author :
“*Magistrorum reverentia a Brachmanis inter sanctissima pietatis officia refertur. Ergo te primum, Vates sanctissime, Numinisque hypopheta ! quisquis tandem inter mortales dictus tu fueris, carminis hujus auctor, cujus oraculis mens ad excelsa quæque, æterna atque divina, cum inenarrabili quâdam delectatione rapitur—te primum, inquam, salvere jubeo, et vestigia tua semper adoro.*” Lassen re-echoes this splendid tribute ; and indeed, so striking are some of the moralities here inculcated, and so close the parallelism—ofttimes actually verbal—between its teachings and those of the New Testament, that a controversy has arisen between Pandits and Missionaries on the point whether the author borrowed from Christian sources, or the Evangelists and Apostles from him.

This raises the question of its date, which cannot be positively settled. It must have been inlaid into the ancient epic at a period later than that of the

original *Mahābhārata*, but Mr. Kasinath Telang has offered some fair arguments to prove it anterior to the Christian era. The weight of evidence, however, tends to place its composition at about the third century after Christ; and perhaps there are really echoes in this Brahmanic poem of the lessons of Galilee, and of the Syrian incarnation.

Its scene is the level country between the Jumna and the Sarsooti rivers—now Kurnul and Jheend. Its simple plot consists of a dialogue held by Prince Arjuna, the brother of King Yudhisthira, with Krishna, the Supreme Deity, wearing the disguise of a charioteer. A great battle is impending between the armies of the Kauravas and Pândavas, and this conversation is maintained in a war-chariot drawn up between the opposing hosts.

The poem has been turned into French by Burnouf, into Latin by Lassen, into Italian by Stanislav Gatti, into Greek by Galanos, and into English by Mr. Thomson and Mr. Davies, the prose transcript of the

last-named being truly beyond praise for its fidelity and clearness. Mr. Telang has also published at Bombay a version in colloquial rhythm, eminently learned and intelligent, but not conveying the dignity or grace of the original. If I venture to offer a translation of the wonderful poem after so many superior scholars, it is in grateful recognition of the help derived from their labours, and because English literature would certainly be incomplete without possessing in popular form a poetical and philosophical work so dear to India.

There is little else to say which the "Song Celestial" does not explain for itself. The Sanskrit original is written in the *Anushtubh* metre, which cannot be successfully reproduced for Western ears. I have therefore cast it into our flexible blank verse, changing into lyrical measures where the text itself similarly breaks. For the most part, I believe the sense to be faithfully preserved in the following pages; but Schlegel himself had to say: "*In reconditioribus me semper poetæ mentem rectè divinasse affirmare non*

ausim." Those who would read more upon the philosophy of the poem may find an admirable introduction in the volume of Mr. Davies, printed by Messrs. Trübner & Co.

EDWIN ARNOLD, C.S.I.

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THE SONG CELESTIAL;

OR,

BHAGAVAD-GÎTÂ.



CHAPTER I.

DHRITIRASHTRA:

Ranged thus for battle on the sacred plain—

On Kurukshetra—say, Sanjaya! say

What wrought my people, and the Pandavas?

SANJAYA:

When he beheld the host of Pandavas,

Raja Duryôdhana to Drona drew,

And spake these words: “Ah, Guru! see this line,

How vast it is of Pandu fighting-men,

Embattled by the son of Drupada,

Thy scholar in the war ! Therein stand ranked
Chiefs like Arjuna, like to Bhima chiefs,
Benders of bows ; Virâta, Yuyudhân,
Drupada, eminent upon his car,
Dhrishtaket, Chekitân, Kâśi's stout lord,
Purujit, Kuntibhôj, and Śaivya,
With Yudhâmanyu, and Uttamañj
Subhadra's child ; and Drupadi's ;—all famed !
All mounted on their shining chariots !
On our side, too,—thou best of Brahmans ! see
Excellent chiefs, commanders of my line,
Whose names I joy to count : thyself the first,
Then Bhishma, Karna, Kripa fierce in fight,
Vikarna, Aśwatthâman ; next to these
Strong Saumadatti, with full many more
Valiant and tried, ready this day to die
For me their king, each with his weapon grasped,
Each skilful in the field. Weakest—meseems—
Our battle shows where Bhishma holds command,
And Bhima, fronting him, something too strong !

Have care our captains nigh to Bhishma's ranks
Prepare what help they may ! ' Now, blow my shell !

Then, at the signal of the aged king,
With blare to wake the blood, rolling around
Like to a lion's roar, the trumpeter
Blew the great Conch ; and, at the noise of it,
Trumpets and drums, cymbals and gongs and horns
Burst into sudden clamour ; ' as the blasts
Of loosened tempest, such the tumult seemed !
Then might be seen, upon their car of gold
Yoked with white steeds, blowing their battle-shells,
Krishna the God, Arjuna at his side :
Krishna, with knotted locks, blew his great conch
Carved of the " Giant's bone ; " Arjuna blew
Indra's loud gift ; Bhima the terrible—
Wolf-bellied Bhima—blew a long reed-conch ;
And Yudhisthira, Kunti's blameless son,
Winded a mighty shell, " Victory's Voice ; "
And Nakula blew shrill upon his conch

Named the "Sweet-sounding," Sahadev on his
Called "Gem-bedecked," and Kaśi's Prince on his.
Sikhandi on his car, Dhrishtadyumn,
Virâta, Sâtyaki the Unsubdued,
Drupada, with his sons, (O Lord of Earth !)
Long-armed Subhadra's children, all blew loud,
So that the clangour shook their foemen's hearts,
With quaking earth and thundering heav'n.

Then 'twas—

Beholding Dhritirashtra's battle set,
Weapons unsheathing, bows drawn forth, the war
Instant to break—Arjun, whose ensign-badge
Was Hanuman the monkey, spake this thing
To Krishna the Divine, his charioteer :
"Drive, Dauntless One! to yonder open ground
Betwixt the armies; I would see more nigh
These who will fight with us, those we must slay
To-day, in war's arbitrament; for, sure,
On bloodshed all are bent who throng this plain,
Obeying Dhritirashtra's sinful son."

Thus, by Arjuna prayed, (O Bharata !)
Between the hosts that heavenly Charioteer
Drove the bright car, reining its milk-white steeds.
Where Bhishma led, and Drona, and their Lords.
“ See ! ” spake he to Arjuna, “ where they stand,
Thy kindred of the Kurus : ” and the Prince
Marked on each hand the kinsmen of his house,
Grandsires and sires, uncles and brothers and sons,
Cousins and sons-in-law and nephews, mixed
With friends and honoured elders ; some this side,
Some that side ranged : and, seeing those opposed,
Such kith grown enemies—Arjuna’s heart
Melted with pity, while he uttered this :

ARJUNA :

Krishna ! as I behold, come here to shed
Their common blood, yon concourse of our kin,
My members fail, my tongue dries in my mouth,
A shudder thrills my body, and my hair
Bristles with horror ; from my weak hand slips

Gandîv, the goodly bow ; a fever burns
My skin to parching ; hardly may I stand ;
The life within me seems to swim and faint ;
Nothing do I foresee save woe and wail !
It is not good, O Keshav ! nought of good
Can spring from mutual slaughter ! Lo, I hate
Triumph and domination, wealth and ease,
Thus sadly won ! *Aho !* what victory
Can bring delight, Govinda ! what rich spoils
Could profit ; what rule recompense ; what span
Of life itself seem sweet, bought with such blood ?
Seeing that these stand here, ready to die,
For whose sake life was fair, and pleasure pleased,
And power grew precious :—grandsires, sires, and
sons,
Brothers, and fathers-in-law, and sons-in-law,
Elders and friends ! Shall I deal death on these
Even though they seek to slay us ? Not one blow,
O Madhusudan ! will I strike to gain
The rule of all Three Worlds ; then, how much less

To seize an earthly kingdom ! Killing these
Must breed but anguish, Krishna ! If they be
Guilty, we shall grow guilty by their deaths ;
Their sins will light on us, if we shall slay
Those sons of Dhritirashtra, and our kin ;
What peace could come of that, O Madhava ?
For if indeed, blinded by lust and wrath,
These cannot see, or will not see, the sin
Of kingly lines o'erthrown and kinsmen slain,
How should not we, who see, shun such a crime—
We who perceive the guilt and feel the shame—
O thou Delight of Men, Janârdana ?
(By overthrow of houses perisheth
Their sweet continuous household piety,
And—rites neglected, piety extinct—
Enters impiety upon that home ;
Its women grow unwomaned, whence there spring
Mad passions, and the mingling-up of castes,
Sending a Hell-ward road that family,
And whoso wrought its doom by wicked wrath.)

Nay, and the souls of honoured ancestors
 Fall from their place of peace, being bereft
 Of funeral-cakes and the wan death-water.¹
 So teach our holy hymns. Thus, if we slay
 Kinsfolk and friends for love of earthly power,
Ahovat ! what an evil fault it were !
 Better I deem it, if my kinsmen strike,
 To face them weaponless, and bare my breast
 To shaft and spear, than answer blow with blow.

So speaking, in the face of those two hosts,
 Arjuna sank upon his chariot-seat,
 And let fall bow and arrows, sick at heart.

HERE ENDETH CHAPTER I. OF THE

BHAGAVAD-GÎTÂ,

· Entitled "*Arjun-Vishdd,*"

Or "*The Book of the Distress of Arjuna.*"

¹ Some repetitionary lines are here omitted.

CHAPTER II.

SANJAYA:

Him, filled with such compassion and such grief,
With eyes tear-dimmed, despondent, in stern words
The Driver, Madhusudan, thus addressed :

KRISHNA:

How hath this weakness taken thee? Whence springs
The inglorious trouble, shameful to the brave,
Barring the path of virtue? Nay, Arjun!
Forbid thyself to feebleness! it mars
Thy warrior-name! cast off the coward-fit!
Wake! Be thyself! Arise, Scourge of thy Foes!

ARJUNA:

How can I, in the battle, shoot with shafts

On Bhishma, or on Drona—O thou Chief!—
Both worshipful, both honourable men ?

Better to live on beggar's bread
With those we love alive,
Than taste their blood in rich feasts spread,
And guiltily survive !
Ah ! were it worse—who knows ?—to be
Victor or vanquished here,
When those confront us angrily
Whose death leaves living drear ?
In pity lost, by doubtings tossed,
My thoughts—distracted—turn
To Thee, the Guide I reverence most,
That I may counsel learn :
I know not what would heal the grief
Burned into soul and sense,
If I were earth's unchallenged chief—
A god—and these gone thence !

SANJAYA:

So spake Arjuna to the Lord of Hearts,
And sighing, "I will not fight!" held silence then.
To whom, with tender smile, (O Bharata!)
While the Prince wept despairing 'twixt those hosts,
Krishna made answer in divinest verse:

KRISHNA:

Thou grieveest where no grief should be! thou
 speak'st
Words lacking wisdom! for the wise in heart
Mourn not for those that live, nor those that die.
Nor I, nor thou, nor any one of these,
Ever was not, nor ever will not be,
For ever and for ever afterwards.
All, that doth live, lives always! To man's frame
As there come infancy and youth and age,
So come there raisings-up and layings-down
Of other and of other life-abodes,
Which the wise know, and fear not. This that irks—

Thy sense-life, thrilling to the elements—
Bringing thee heat and cold, sorrows and joys,
'Tis brief and mutable! Bear with it, Prince!
As the wise bear. The soul which is not moved,
The soul that with a strong and constant calm
Takes sorrow and takes joy indifferently,
Lives in the life undying! That which is
Can never cease to be; that which is not
Will not exist. To see this truth of both
Is theirs who part essence from accident,
Substance from shadow. Indestructible,
Learn thou! the Life is, spreading life through all;
It cannot anywhere, by any means,
Be anywise diminished, stayed, or changed.
But for these fleeting frames which it informs,
With spirit deathless, endless, infinite,
They perish. Let them perish, Prince! and fight!
He who shall say, "Lo! I have slain a man!"
He who shall think, "Lo! I am slain!" those both
Know naught! Life cannot slay. Life is not slain!

Never the spirit was born ; the spirit shall cease to be
never ;

Never was time it was not ; End and Beginning are
dreams !

Birthless and deathless and changeless remaineth the
spirit for ever ;

Death hath not touched it at all, dead though the
house of it seems !

Who knoweth it exhaustless, self-sustained,
Immortal, indestructible,—shall such
Say, “ I have killed a man, or caused to kill ? ”

Nay, but as when one layeth
His worn-out robes away,
And, taking new ones, sayeth,
“ These will I wear to-day ! ”
So putteth by the spirit
Lightly its garb of flesh,
And passeth to inherit
A residence afresh.

I say to thee weapons reach not the Life ;
Flame burns it not, waters cannot o'erwhelm,
Nor dry winds wither it. Impenetrable,
Unentered, unassailed, unharmed, untouched,
Immortal, all-arriving, stable, sure,
Invisible, ineffable, by word
And thought uncompassed, ever all itself,
Thus is the Soul declared ! How wilt thou, then,—
Knowing it so,—grieve when thou shouldst not
grieve ?

How, if thou hearest that the man new-dead
Is, like the man new-born, still living man?—
One same, existent Spirit—wilt thou weep ?
The end of birth is death ; the end of death
Is birth : this is ordained ! and mournest thou,
Chief of the stalwart arm ! for what befalls
Which could not otherwise befall ? The birth
Of living things comes unperceived ; the death
Comes unperceived ; between them, beings perceive :
What is there sorrowful herein, dear Prince ?

Wonderful, wistful, to contemplate !

Difficult, doubtful, to speak upon !

Strange and great for tongue to relate,

Mystical hearing for every one !

Nor wotteth man this, what a marvel it is,

When seeing, and saying, and hearing are done !

This Life within all living things, my Prince !
Hides beyond harm ; scorn thou to suffer, then,
For that which cannot suffer. Do thy part !
Be mindful of thy name, and tremble not !
Nought better can betide a martial soul
Than lawful war ; happy the warrior
To whom comes joy of battle—comes, as now,
Glorious and fair, unsought ; opening for him
A gateway unto Heav'n. But, if thou shunn'st
This honourable field—a Kshattriya—
If, knowing thy duty and thy task, thou bidd'st
Duty and task go by—that shall be sin !
And those to come shall speak thee infamy

From age to age ; but infamy is worse
For men of noble blood to bear than death !
The chiefs upon their battle-chariots
Will deem 'twas fear that drove thee from the fray.
Of those who held thee mighty-souled the scorn
Thou must abide, while all thine enemies
Will scatter bitter speech of thee, to mock
The valour which thou hadst ; what fate could fall
More grievously than this ? Either—being killed—
Thou wilt win Swarga's safety, or—alive
And victor—thou wilt reign an earthly king.
Therefore, arise, thou Son of Kunti ! brace
Thine arm for conflict, nerve thy heart to meet—
As things alike to thee—pleasure or pain,
Profit or ruin, victory or defeat :
So minded, gird thee to the fight, for so
Thou shalt not sin !

Thus far I speak to thee
As from the "Sāṅkhya"—unspiritually—

Hear now the deeper teaching of the Yôg,
Which holding, understanding, thou shalt burst
Thy Karmabandh, the bondage of wrought
deeds.

Here shall no end be hindered, no hope marred,
No loss be feared : faith—yea, a little faith—
Shall save thee from the anguish of thy dread.
Here, Glory of the Kurus ! shines one rule—
One steadfast rule—while shifting souls have laws
Many and hard. Specious, but wrongful deem
The speech of those ill-taught ones who extol
The letter of their Vedas, saying, “ This
Is all we have, or need ; ” being weak at heart
With wants, seekers of Heaven : which comes—
they say—

As “ fruit of good deeds done ; ” promising men
Much profit in new births for works of faith ;
In various rites abounding ; following whereon
Large merit shall accrue towards wealth and
power ;

Albeit, who wealth and power do most desire
Least fixity of soul have such, least hold
On heavenly meditation. Much these teach,
From Veds, concerning the "three qualities;"
But thou, be free of the "three qualities,"
Free of the "pairs of opposites,"¹ and free
From that sad righteousness which calculates;
Self-ruled, Arjuna! simple, satisfied!²
Look! like as when a tank pours water forth
To suit all needs, so do these Brahmans draw
Texts for all wants from tank of Holy Writ.
But thou, want not! ask not! Find full¹ reward
Of doing right in right! Let right deeds be
Thy motive, not the fruit which comes from them.
And live in action! Labour! Make thing acts
Thy piety, casting all self aside,
Contemning gain and merit; equable

¹ Technical phrases of Vedic religion.

² The whole of this passage is highly involved and difficult to render.

In good or evil : equability

Is Yôg, is piety !

Yet, the right act

Is less, far less, than the right-thinking mind.

Seek refuge in thy soul ; have there thy heaven !

Scorn them that follow virtue for her gifts !

The mind of pure devotion—even here—

Casts equally aside good deeds and bad,

Passing above them. Unto pure devotion

Devote thyself : with perfect meditation

Comes perfect act, and the right-hearted rise—

More certainly because they seek no gain—

Forth from the bands of body, step by step,

To highest seats of bliss. When thy firm soul

Hath shaken off those tangled oracles

Which ignorantly guide, then shall it soar

To high neglect of what's denied or said,

This way or that way, in doctrinal writ.

Troubled no longer by the priestly lore,

Safe shall it live, and sure ; steadfastly bent
On meditation. This is Yôg—and Peace !

ARJUNA :

What is his mark who hath that steadfast heart,
Confirmed in holy meditation ? How
Know we his speech, Keśava ? Sits he, moves he
Like other men ?

KRISHNA :

When one, O Prithâ's Son !—
Abandoning desires which shake the mind—
Finds in his soul full comfort for his soul,
He hath attained the Yôg—that man is such !
In sorrows not dejected, and in joys
Not overjoyed ; dwelling outside the stress
Of passion, fear, and anger ; fixed in calms
Of lofty contemplation ;—such an one
Is Muni, is the Sage, the true Recluse !
He, who to none and nowhere overbound

By ties of flesh, takes evil things and good
Neither desponding nor exulting, such
Bears wisdom's plainest mark ! He who shall draw,
As the wise tortoise draws its four feet safe
Under its shield, his five frail senses back
Under the spirit's buckler from the world
Which else assails them, such an one, my Prince !
Hath wisdom's mark ! Things that solicit sense
Hold off from the self-governed ; nay, it comes,
The appetites of him who lives beyond
Depart,—aroused no more. Yet may it chance,
O Son of Kunti ! that a governed mind
Shall some time feel the sense-storms sweep, and
wrest

Strong self-control by the roots. Let him regain
His kingdom ! let him conquer this, and sit
On Me intent. That man alone is wise
Who keeps the mastery of himself ! If one
Ponders on objects of the sense, there springs
Attraction ; from attraction grows desire

Desire flames to fierce passion, passion breeds
Recklessness ; then the memory—all betrayed—
Lets noble purpose go, and saps the mind,
Till purpose, mind, and man are all undone.
But, if one deals with objects of the sense
Not loving and not hating, making them
Serve his free soul, which rests serenely lord,
Lo ! such a man comes to tranquillity ;
And out of that tranquillity shall rise
The end and healing of his earthly pains,
Since the will governed sets the soul at peace.
The soul of the ungoverned is not his,
Nor hath he knowledge of himself ; which lacked,
How grows serenity ? and, wanting that,
Whence shall he hope for happiness ?

The mind

That gives itself to follow shows of sense
Seeth its helm of wisdom rent away,
And, like a ship in waves of whirlwind, drives
To wreck and death. Only with him, great Prince !

Whose senses are not swayed by things of sense—
Only with him who holds his mastery,
Shows wisdom perfect. What is midnight-gloom
To unenlightened souls shines wakeful day
To his clear gaze; what seems as wakeful day
Is known for night, thick night of ignorance,
To his true-seeing eyes. Such is the Saint!

And like the ocean, day by day receiving
Floods from all lands, which never overflows;
Its boundary-line not leaping, and not leaving,
Fed by the rivers, but unswelled by those;—

So is the perfect one! to his soul's ocean
The world of sense pours streams of witchery;
They leave him as they find, without commotion,
Taking their tribute, but remaining sea.

Yea! whoso, shaking off the yoke of flesh
Lives lord, not servant, of his lusts; set free

From pride, from passion, from the sin of "Self,"
 Toucheth tranquillity! O Prithâ's Son!
 That is the state of Brahm! There rests no dread
 When that last step is reached! Live where he
 will,
 Die when he may, such passeth from all 'plaining,
 To blest Nirvâna, with the Gods, attaining.

HERE ENDETH CHAPTER II. OF THE

BHAGAVAD-GÎTÂ,

Entitled "Sânkhya-Yôg,"

Or "The Book of Doctrines."

CHAPTER III.

ARJUNA:

Thou whom all mortals praise, Janârdana !
If meditation be a nobler thing
Than action, wherefore, then, great Keśava !
Dost thou impel me to this dreadful fight ?
Now am I by thy doubtful speech disturbed !
Tell me one thing, and tell me certainly ;
By what road shall I find the better end ?

KRISHNA:

I told thee, blameless Lord ! there be two paths
Shown to this world ; two schools of wisdom. First
The Sâmkhya's, which doth save in way of works
Prescribed ¹ by reason ; next, the Yôg, which bids

¹ I feel convinced *sâmkhyâdân* and *yogindn* must be transposed here in sense.

Attain by meditation, spiritually :
Yet these are one ! No man shall 'scape from act
By shunning action ; nay, and none shall come
By mere renouncements unto perfectness.
Nay, and no jot of time, at any time,
Rests any actionless ; his nature's law
Compels him, even unwilling, into act ;
[For thought is act in fancy]. He who sits
Suppressing all the instruments of flesh,
Yet in his idle heart thinking on them,
Plays the inept and guilty hypocrite :
But he who, with strong body serving mind,
Gives up his mortal powers to worthy work,
Not seeking gain, Arjuna ! such an one
Is honourable. Do thine allotted task !
Work is more excellent than idleness ;
The body's life proceeds not, lacking work.
There is a task of holiness to do,
Unlike world-binding toil, which bindeth not
The faithful soul ; such earthly duty do

Free from desire, and thou shalt well perform
Thy heavenly purpose. Spake Prajāpati—
In the beginning, when all men were made,
And, with mankind, the sacrifice—"Do this!
Work! sacrifice! Increase and multiply
With sacrifice! This shall be Kamadūk,
Your 'Cow of Plenty,' giving back her milk
Of all abundance. Worship the gods thereby;
The gods shall yield ye grace. Those meats ye crave
The gods will grant to Labour, when it pays
Tithes in the altar-flame. But if one eats
Fruits of the earth, rendering to kindly Heaven
No gift of toil, that thief steals from his world."

Who eat of food after their sacrifice
Are quit of fault, but they that spread a feast
All for themselves, eat sin and drink of sin.
By food the living live; food comes of rain,
And rain comes by the pious sacrifice,
And sacrifice is paid with tithes of toil;

Thus action is of Brahmâ, who is One,
The Only, All-pervading ; at all times
Present in sacrifice. He that abstains
To help the rolling wheels of this great world,
Glutting his idle sense, lives a lost life,
Shameful and vain. Existing for himself,
Self-concentrated, serving self alone,
No part hath he in aught ; nothing achieved,
Nought wrought or unwrought toucheth him ; no
hope
Of help for all the living things of earth
Depends from him.¹ Therefore, thy task 'prescribed
With spirit unattached gladly perform,
Since in performance of plain duty man
Mounts to his highest bliss. By works alone
Janak and ancient saints reached blessedness !
Moreover, for the upholding of thy kind,
Action thou should'st embrace. What the wise
choose

¹ I am doubtful of accuracy here.

The unwise people take ; what best men do
The multitude will follow. Look on me,
Thou Son of Prithâ ! in the three wide worlds
I am not bound to any toil, no height
Awaits to scale, no gift remains to gain,
Yet I act here ! and, if I acted not—
Earnest and watchful—those that look to me
For guidance, sinking back to sloth again
Because I slumbered, would decline from good,
And I should break earth's order and commit
Her offspring unto ruin, Bharata !
Even as the unknowing toil, wedded to sense,
So let the enlightened toil, sense-freed, but set
To bring the world deliverance, and its bliss ;
Not sowing in those simple, busy hearts
Seed of despair. Yea ! let each play his part
In all he finds to do, with unyoked soul.
All things are everywhere by Nature wrought
In interaction of the qualities.
The fool, cheated by self, thinks, "This I did "

And "That I wrought ;" but—ah, thou strong-armed
Prince!—

A better-lessoned mind, knowing the play
Of visible things within the world of sense,
And how the qualities must qualify,
Standeth aloof even from his acts. Th' untaught
Live mixed with them, knowing not Nature's way,
Of highest aims unwitting, slow and dull.

Those make thou not to stumble, having the
light ;

But all thy dues discharging, for My sake,
With meditation centred inwardly,
Seeking no profit, satisfied, serene,
Heedless of issue—fight ! They who shall keep
My ordinance thus, the wise and willing hearts,
Have quittance from all issue of their acts ;
But those who disregard My ordinance,
Thinking they know, know nought, and fall to
loss,

Confused and foolish. 'Sooth, the instructed one

Doth of his kind, following what fits him most ;
And lower creatures of their kind ; in vain
Contending 'gainst the law. Needs must it be
The objects of the sense will stir the sense
To like and dislike, yet th' enlightened man
Yields not to these, knowing them enemies.
Finally, this is better, that one do
His own task as he may, even though he fail,
Than take tasks not his own, though they seem good.
To die performing duty is no ill ;
But who seeks other roads shall wander still.

ARJUNA :

Yet tell me, Teacher ! by what force doth man
Go to his ill, unwilling ; as if one
Pushed him that evil path ?

KRISHNA :

Kama it is !

Passion it is ! born of the Darknesses,

Which pusheth him. Mighty of appetite,
Sinful, and strong is this!—man's enemy!
As smoke blots the white fire, as clinging rust
Mars the bright mirror, as the womb surrounds
The babe unborn, so is the world of things
Foiled, soiled, enclosed in this desire of flesh.
The wise fall, caught in it; the unresting foe
It is of wisdom, wearing countless forms,
Fair but deceitful, subtle as a flame.
Sense, mind, and reason—these, O Kunti's Son!
Are booty for it; in its play with these
It maddens man, beguiling, blinding him!
Therefore, thou noblest child of Bharata!
Govern thy heart! Constrain th' entangled sense!
Resist the false, soft sinfulness which saps.
Knowledge and judgment! Yea, the world is
strong,
But what discerns it stronger, and the mind
Strongest; and high o'er all the ruling Soul.
Wherefore, perceiving Him who reigns supreme,

Put forth full force of Soul in thy own soul !
Fight ! vanquish foes and doubts, dear Hero ! slay
What haunts thee in fond shapes, and would
betray !

HERE ENDETH CHAPTER III. OF THE

BHAGAVAD-GÎTÂ,

Entitled "Karma-Yôg,"

Or "The Book of Virtue in Work."

CHAPTER IV.

KRISHNA:

This deathless Yoga, this deep union,
 I taught Vivaswata,¹ the Lord of Light;
 Vivaswata to Manu gave it; he
 To Ikshwâku; so passed it down the line
 Of all my royal Rishis. Then, with years,
 The truth grew dim and perished, noble Prince!
 Now once again to thee it is declared—
 This ancient lore, this mystery supreme—
 Seeing I find thee votary and friend.

ARJUNA:

Thy birth, dear Lord, was in these later days,
 And bright Vivaswata's preceded time!

¹ A name of the sun.

How shall I comprehend this thing thou sayest,
“From the beginning it was I who taught?”

KRISHNA:

Manifold the renewals of my birth
Have been, Arjuna! and of thy births, too!
But mine I know, and thine thou knowest not,
O Slayer of thy Foes! Albeit I be
Unborn, undying, indestructible,
The Lord of all things living; not the less—
By Maya, by my magic which I stamp
On floating Nature-forms, the primal vast—
I come, and go, and come. When Righteousness
Declines, O Bharata! when Wickedness
Is strong, I rise, from age to age, and take
Visible shape, and move a man with men,
Succouring the good, thrusting the evil back,
And setting Virtue on her seat again.
Who knows the truth touching my births on earth
And my divine work, when he quits the flesh

Puts on its load no more, falls no more down
To earthly birth : to Me he comes, dear Prince :

Many there be who come ! from fear set free,
From anger, from desire ; keeping their hearts
Fixed upon me—my Faithful—purified
By sacred flame of Knowledge. Such as these
Mix with my being. Whoso worship me,
Them I exalt ; but all men everywhere
Shall fall into my path ; albeit, those souls
Which seek reward for works, make sacrifice
Now, to the lower gods. I say to thee
Here have they their reward. But I am He
Made the Four Castes, and portioned them a place
After their qualities and gifts. Yea, I
Created, the Reposeful ; I that live
Immortally, made all those mortal births :
For works soil not my essence, being works
Wrought uninvolved.¹ Who knows me acting thus .

¹ Without desire of fruit.

Unchained by action, action binds not him ;
And, so perceiving, all those saints of old
Worked, seeking for deliverance. Work thou
As, in the days gone by, thy fathers did.

Thou sayst, perplexed, It hath been asked before
By singers and by sages, "What is act,
And what inaction?" I will teach thee this,
And, knowing, thou shalt learn which work doth save.
Needs must one rightly meditate those three—
Doing,—not doing,—and undoing. Here
Thorny and dark the path is! He who sees
How action may be rest, rest action—he
Is wisest 'mid his kind; he hath the truth!
He doeth well, acting or resting. Freed
In all his works from prickings of desire,
Burned clean in act by the white fire of truth,
The wise call that man wise; and such an one,
Renouncing fruit of deeds, always content,
Always self-satisfying, if he works,

Doth nothing that shall stain his separate soul,
Which—quit of fear and hope—subduing self—
Rejecting outward impulse—yielding up
To body's need nothing save body, dwells
Sinless amid all sin, with equal calm
Taking what may befall, by grief unmoved,
Unmoved by joy, unenvyingly ; the same
In good and evil fortunes ; nowise bound
By bond of deeds. Nay, but of such an one,
Whose crave is gone, whose soul is liberate,
Whose heart is set on truth—of such an one
What work he does is work of sacrifice, ⁴
Which passeth purely into ash and smoke
Consumed upon the altar ! All's then God !
The sacrifice is Brahm, the ghee and grain
Are Brahm, the fire is Brahm, the flesh it eats
Is Brahm, and unto Brahm attaineth he
Who, in such office, meditates on Brahm.
Some votaries there be who serve the gods
With flesh and altar-smoke ; but other some

Who, lighting subtler fires, make purer rite
With will of worship. Of the which be they
Who, in white flame of continence, consume
Joys of the sense, delights of eye and ear,
Foregoing tender speech and sound of song :
And they who, kindling fires with torch of Truth,
Burn on a hidden altar-stone the bliss
Of youth and love, renouncing happiness :
And they who lay for offering there their wealth,
Their penance, meditation, piety,
Their steadfast reading of the scrolls, their lore
Painfully gained with long austerities :
And they who, making silent sacrifice,
Draw in their breath to feed the flame of thought,
And breathe it forth to waft the heart on high,
Governing the ventage of each entering air
Lest one sigh pass which helpeth not the soul :
And they who, day by day denying needs,
Lay life itself upon the altar-flame,
Burning the body wan. Lo ! all these keep

The rite of offering, as if they slew
Victims; and all thereby efface much sin.
Yea! and who feed on the immortal food
Left of such sacrifice, to Brahma pass,
To The Unending. But for him that makes
No sacrifice, he hath nor part nor lot
Even in the present world. How should he share
Another, O thou Glory of thy Line?

In sight of Brahma all these offerings
Are spread and are accepted! Comprehend
That all proceed by act; for knowing this,
Thou shalt be quit of doubt. The sacrifice
Which Knowledge pays is better than great gifts
Offered by wealth, since gifts' worth—O my Prince!
Lies in the mind which gives, the will that serves:
And these are gained by reverence, by strong search,
By humble heed of those who see the Truth
And teach it. Knowing Truth, thy heart no more
Will ache with error, for the Truth shall show

All things subdued to thee, as thou to Me.
Moreover, Son of Pandu ! wert thou worst
Of all wrong-doers, this fair ship of Truth
Should bear thee safe and dry across the sea
Of thy transgressions. As the kindled flame
Feeds on the fuel till it sinks to ash,
So unto ash, Arjuna ! unto nought
The flame of Knowledge wastes works' dross away !
There is no purifier like thereto
In all this world, and he who seeketh it
Shall find it—being grown perfect—in himself.
Believing, he receives it when the soul
Masters itself, and cleaves to Truth, and comes—
Possessing knowledge—to the higher peace,
The uttermost repose. But those untaught,
And those without full faith, and those who fear
Are shent ; no peace is here or other where,
No hope, nor happiness for whoso doubts.
He that, being self-contained, hath vanquished doubt,
Disparting self from service, soul from works,

Enlightened and emancipate, my Prince!
Works fetter him no more! Cut then atwain
With sword of wisdom, Son of Bharata!
This doubt that binds thy heart-beats! cleave the
bond
Born of thy ignorance! Be bold and wise!
Give thyself to the field with me! Arise!

HERE ENDETH CHAPTER IV. OF THE

BHAGAVAD-GÎTÂ,

Entitled. "Jnana-Yôg,"

Or "The Book of the Religion of Knowledge."

CHAPTER V.

ARJUNA :

Yet, Krishna ! at the one time thou dost laud
Surcease of works, and, at another time,
Service through work. Of these twain plainly tell
Which is the better way ?

KRISHNA :

To cease from works
Is well, and to do works in holiness
Is well ; and both conduct to bliss supreme ;
But of these twain the better way is his
Who working piously refraineth not.

That is the true Renouncer, firm and fixed,

Who—seeking nought, rejecting nought—dwells
proof

Against the “opposites.”¹ O valiant Prince!
In doing, such breaks lightly from all deed:
’Tis the new scholar talks as they were two,
This Sâṅkhya and this Yôga: wise men know
Who husbands one plucks golden fruit of both!
The region of high rest which Sâṅkhyans reach
Yogins attain. Who sees these twain as one
Sees with clear eyes! Yet such abstraction, Chief!
Is hard to win without much holiness.
Whoso is fixed in holiness, self-ruled,
Pure-hearted, lord of senses and of self,
Lost in the common life of all which lives—
A “Yôgayukt”—he is a Saint who wends
Straightway to Brahm. Such an one is not
touched

By taint of deeds. “Nought of myself I do!”

Thus will he think—who holds the truth of truths—

¹ That is, “joy and sorrow, success and failure, heat and cold,” &c.

In seeing, hearing, touching, smelling; when
He eats, or goes, or breathes; slumbers or
talks,

Holds fast or loosens, opes his eyes or shuts;
Always assured "This is the sense-world plays
With senses." He that acts in thought of
Brahm,

Detaching end from act, with act content,
The world of sense can no more stain his soul
Than waters mar th' enamelled lotus-leaf.
With life, with heart, with mind,—nay, with the
help

Of all five senses—letting selfhood go—
Yogins toil ever towards their souls' release.
Such votaries, renouncing fruit of deeds,
Gain endless peace: the unwowed, the passion-
bound,

Seeking a fruit from works, are fastened down.
The embodied sage, withdrawn within his soul,
At every act sits godlike in "the town

Which hath nine gateways,"¹ neither doing aught
Nor causing any deed. This world's Lord makes
Neither the work, nor passion for the work,
Nor lust for fruit of work ; the man's own self
Pushes to these ! The Master of this World
Takes on himself the good or evil deeds
Of no man—dwelling beyond ! Mankind errs here
By folly, darkening knowledge. But, for whom
That darkness of the soul is chased by light,
Splendid and clear shines manifest the Truth
As if a Sun of Wisdom sprang to shed
Its beams of dawn. Him meditating still,
Him seeking, with Him blended, stayed on Him,
The souls illuminated take that road
Which hath no turning back—their sins flung off
By strength of faith. [Who will may have this
Light ;
Who hath it sees.] To him who wisely sees,
The Brahman with his scrolls and sanctities,

¹ i.e., the body.

The cow, the elephant, the unclean dog,
The Outcast gorging dog's meat, are all one.

The world is overcome—aye ! even here !
By such as fix their faith on Unity.
The sinless Brahma dwells in Unity,
And they in Brahma. Be not over-glad
Attaining joy, and be not over-sad
Encountering grief, but, stayed on Brahma, still
Constant let each abide ! The sage whose soul
Holds off from outer contacts, in himself
Finds bliss ; to Brahma joined by piety,
His spirit tastes eternal peace. The joys
Springing from sense-life are but quickening
 wombs
Which breed sure griefs : those joys begin and end !
The wise mind takes no pleasure, Kunti's Son !
In such as those ! But if a man shall learn,
Even while he lives and bears his body's chain,
To master lust and anger, he is blest !

He is the *Yukta* ; he hath happiness,
Contentment, light, within : his life is merged .
In Brahma's life ; he doth Nirvâna touch !
Thus go the Rishis unto rest, who dwell
With sins effaced, with doubts at end, with hearts
Governed and calm. Glad in all good they live,
Nigh to the peace of God ; and all those live
Who pass their days exempt from greed and wrath,
Subduing self and senses, knowing the Soul !

The Saint who shuts outside his placid soul
All touch of sense, letting no contact through ;
Whose quiet eyes gaze straight from fixed brows,
Whose outward breath and inward breath are drawn
Equal and slow through nostrils still and close ;
That one—with organs, heart, and mind constrained
Bent on deliverance, having put away
Passion, and fear, and rage ;—hath, even now,
Obtained deliverance, ever and ever freed.
Yea ! for he knows Me Who am He that heeds

The sacrifice and worship, God revealed ;
And He who heeds not, being Lord of Worlds,
Lover of all that lives, God unrevealed,
Wherein who will shall find surety and shield !

HERE ENDS CHAPTER V. OF THE

BHAGAVAD GÎTÂ,

Entitled "Karmasanyâsajog,"

Or "The Book of Religion by Renouncing Fruit of Works."

CHAPTER VI.

KRISHNA :

Therefore, who doeth work rightful to do,
Not seeking gain from work, that man, O
Prince !

Is Sânyasi and Yôgi—both in one
And he is neither who lights not the flame
Of sacrifice, nor setteth hand to task.

Regard as true Renouncer him that makes
Worship by work, for who renounceth not
Works not as Yôgin. So is that well said :
“ By works the votary doth rise to saith,
And saintship is the ceasing from all works ; ”
Because the perfect Yôgin acts—but acts

Unmoved by passions and unbound by deeds,
Setting result aside.

Let each man raise
The Self by Soul, not trample down his Self,
Since Soul that is Self's friend may grow Self's
foe.

Soul is Self's friend when Self doth rule o'er Self,
But Self turns enemy if Soul's own self
Hates Self as not itself.¹

The sovereign soul
Of him who lives self-governed and at peace
Is centred in itself, taking alike
Pleasure and pain ; heat, cold ; glory and shame.
He is the Yôgi, he is *Yûkta*, glad
With joy of light and truth ; dwelling apart
Upon a peak, with senses subjugate
Whereto the clod, the rock, the glistering gold
Show all as one. By this sign is he known

¹ The Sanskrit has this play on the double meaning of *Ātman*.

Being of equal grace to comrades, friends,
Chance-comers, strangers, lovers, enemies,
Aliens and kinsmen ; loving all alike,
Evil or good.

Sequestered should he sit,
Steadfastly meditating, solitary,
His thoughts controlled, his passions laid away,
Quit of belongings. In a fair, still spot
Having his fixed abode,—not too much raised,
Nor yet too low,—let him abide, his goods
A cloth, a deerskin, and the Kuśa-grass.
There, setting hard his mind upon The One,
Restraining heart and senses, silent, calm,
Let him accomplish Yôga, and achieve
Pureness of soul, holding immovable
Body and neck and head, his gaze absorbed
Upon his nose-end,¹ rapt from all around,
Tranquil in spirit, free of fear, intent
Upon his Brahmacharya vow, devout,

¹ So in original.

Musing on Me, lost in the thought of Me.
That Yôjin, so devoted, so controlled,
Comes to the peace beyond,—My peace, the peace
Of high Nirvana !

But for earthly needs
Religion is not his who too much fasts
Or too much feasts, nor his who sleeps away
An idle mind ; nor his who wears to waste
His strength in vigils. Nay, Arjuna ! call
That the true piety which most removes
Earth-aches and ills, where one is moderate
In eating and in resting, and in sport ;
Measured in wish and act ; sleeping betimes,
Waking betimes for duty.

When the man,
So living, centres on his soul the thought
Straitly restrained—untouched internally
By stress of sense—then is he *Yûkta*. See !
Steadfast a lamp burns sheltered from the wind ;
Such is the likeness of the Yôgi's mind

Shut from sense - storms and burning bright to
Heaven.

When mind broods placid, soothed with holy wont;
When Self contemplates self, and in itself
Hath comfort; when it knows the nameless joy
Beyond all scope of sense, revealed to soul—
Only to soul! and, knowing, wavers not,
True to the farther Truth; when, holding this,
It deems no other treasure comparable,
But, harboured there, cannot be stirred or shook
By any gravest grief, call that state "peace,"
That happy severance Yôga; call that man
The perfect Yôgin!

Steadfastly the will
Must toil thereto, till efforts end in ease,
And thought has passed from thinking. Shaking off
All longings bred by dreams of fame and gain,
Shutting the doorways of the senses close
With watchful ward; so, step by step, it comes
To gift of peace assured and heart assuaged,

When the mind dwells self-wrapped, and the soul
broods

Cumberless. But, as often as the heart
Breaks—wild and wavering—from control, so oft
Let him re-curb it, let him rein it back
To the soul's governance; for perfect bliss
Grows only in the bosom tranquillised,
The spirit passionless, purged from offence,
Vowed to the Infinite. He who thus vows
His soul to the Supreme Soul, quitting sin,
Passes unhindered to the endless bliss
Of unity with Brahma. He so vowed,
So blended, sees the Life-Soul resident
In all things living, and all living things
In that Life-Soul contained. And whoso thus
Discerneth Me in all, and all in Me,
I never let him go; nor looseneth he
Hold upon Me; but, dwell he where he may,
Whate'er his life, in Me he dwells and lives,
Because he knows and worships Me, Who dwell

In all which lives, and cleaves to Me in all.
Arjuna ! if a man sees everywhere—
Taught by his own similitude—one Life,
One Essence in the Evil and the Good,
Hold him a Yôgi, yea ! well-perfected !

ARJUNA :

Slayer of Madhu ! yet again, this Yôg,
This Peace, derived from equanimity,
Made known by thee—I see no fixity
Therein, no rest, because the heart of men
Is unfixed, Krishna ! rash, tumultuous, ,
Wilful and strong. It were all one, I think,
To hold the wayward wind, as tame man's
heart.

KRISHNA :

Hero long-armed ! beyond denial, hard
Man's heart is to restrain, and wavering ;
Yet may it grow restrained by habit, Prince !

By wont of self-command. This Yôg, I say,
Cometh not lightly to th' ungoverned ones ;
But he who will be master of himself
Shall win it, if he stoutly strive thereto.

ARJUNA :

And what road goeth he who, having faith,
Fails, Krishna ! in the striving ; falling back
From holiness, missing the perfect rule ?
Is he not lost, straying from Brahma's light,
Like the vain cloud, which floats 'twixt earth and
 heaven
When lightning splits it, and it vanisheth ?
Fain would I hear thee answer me herein,
Since, Krishna ! none save thou can clear the doubt.

KRISHNA :

He is not lost, thou Son of Prithâ ! No !
Nor earth, nor heaven is forfeit, even for him,
Because no heart that holds one right desire

Treadeth the road of loss ! He who should fail,
Desiring righteousness, cometh at death
Unto the Region of the Just ; dwells there
Measureless years, and being born anew,
Beginneth life again in some fair home
Amid the mild and happy. It may chance
He doth descend into a Yôgin house
On Virtue's breast ; but that is rare ! Such birth
Is hard to be obtained on this earth, Chief !
So hath he back again what heights of heart
He did achieve, and so he strives anew
To perfectness, with better hope, dear Prince !
For by the old desire he is drawn on
Unwittingly ; and only to desire
The purity of Yôga is to pass
Beyond the *Sabdabrahm*, the spoken Ved.
But, being Yôgi, striving strong and long,
Purged from transgressions, perfected by births
Following on births, he plants his feet at last
Upon the farther path. Such an one ranks

Above ascetics, higher than the wise,
Beyond achievers of vast deeds! Be thou
Yôgi, Arjuna! And of such believe,
Truest and best is he who worships Me
With inmost soul, stayed on My Mystery!

HERE ENDETH CHAPTER VI. OF THE

BHAGAVAD-GÎTÂ,

Entitled "Atmasanyamayôg,"

Or "The Book of Religion by Self-Restraint."

CHAPTER VII.

KRISHNA:

Learn now, dear Prince ! how, if thy soul be set
Ever on Me—still exercising Yôg,
Still making Me thy Refuge—thou shalt come
Most surely unto perfect hold of Me.
I will declare to thee that utmost lore,
Whole and particular, which, when thou knowest,
Leaveth no more to know here in this world.

Of many thousand mortals, one, perchance,
Striveth for Truth ; and of those few that strive—
Nay, and rise high—one only—here and there—
Knoweth Me, as I am, the very Truth.

Earth, water, flame, air, ether, life, and mind,

And individuality—those eight
Make up the showing of Me, Manifest.

These be my lower Nature ; learn the higher,
Whereby, thou Valiant One ! this Universe
Is, by its principle of life, produced ;
Whereby the worlds of visible things are born
As from a *Yoni*. Know ! I am that womb :
I make and I unmake this Universe :
Than me there is no other Master, Prince !
No other Maker ! All these hang on me
As hangs a row of pearls upon its string.
I am the fresh taste of the water ; I
The silver of the moon, the gold o' the sun,
The word of worship in the Veds, the thrill
That passeth in the ether, and the strength
Of man's shed seed. I am the good sweet
smell
Of the moistened earth, I am the fire's red light,
The vital air moving in all which moves,

The holiness of hallowed souls, the root
Undying, whence hath sprung whatever is ;
The wisdom of the wise, the intellect
Of the informed, the greatness of the great,
The splendour of the splendid. Kunti's Son !
These am I, free from passion and desire ;
Yet am I right desire in all who yearn,
Chief of the Bhâratas ! for all those moods,
Soothfast, or passionate, or ignorant,
Which Nature frames, deduce from me ; but all
Are merged in me—not I in them ! The world—
Deceived by those three qualities of being—
Wotteth not Me Who am outside them all,
Above them all, Eternal ! Hard it is
To pierce that veil divine of various shows
Which hideth Me ; yet they who worship Me
Pierce it and pass beyond.

I am not known

To evil-doers, nor to foolish ones,
Nor to the base and churlish ; nor to those

Whose mind is cheated by the show of things,
Nor those that take the way of Asuras.¹

Four sorts of mortals know me : he who weeps,
Arjuna ! and the man who yearns to know ;
And he who toils to help ; and he who sits
Certain of me, enlightened.

Of these four,
O Prince of India ! highest, nearest, best
That last is, the devout soul, wise, intent
Upon "The One." Dear, above all, am I
To him ; and he is dearest unto me !
All four are good, and seek me ; but mine own,
The true of heart, the faithful—stayed on me,
Taking me as their utmost blessedness,
They are not "mine," but I—even I myself !
At end of many births to Me they come !
Yet hard the wise Mahatma is to find,
That man who sayeth, "All is Vāsudev !" ²

¹ Beings of low and devilish nature.

² Krishna.

There be those, too, whose knowledge, turned aside
By this desire or that, gives them to serve
Some lower gods, with various rites, constrained
By that which mouldeth them. Unto all such—
Worship what shrine they will, what shapes, in
faith—

'Tis I who give them faith! I am content!
The heart thus asking favour from its God,
Darkened but ardent, hath the end it craves,
The lesser blessing—but 'tis I who give!
Yet soon is withered what small fruit they reap:
Those men of little minds, who worship so,
Go where they worship, passing with their gods.
But Mine come unto me! Blind are the eyes
Which deem th' Unmanifested manifest,
Not comprehending Me in my true Self!
Imperishable, viewless, undeclared,
Hidden behind my magic veil of shows,
I am not seen by all; I am not known—
Unborn and changeless—to the idle world.

But I, Arjuna! know all things which were,
 And all which are, and all which are to be,
 Albeit not one among them knoweth Me !

By passion for the "pairs of opposites,"
 By those twain snares of Like and Dislike, Prince !
 All creatures live bewildered, save some few
 Who, quit of sins, holy in act, informed,
 Freed from the "opposites," and fixed in faith,
 Cleave unto Me.

Who cleave, who seek in Me
 Refuge from birth¹ and death, those have the
 Truth !

Those know Me BRAHMA ; know Me Soul of Souls,
 The ADHYÂTMAN ; know KARMA, my work ;
 Know I am ADHIBHÛTA, Lord of Life, '
 And ADHIDAIVA, Lord of all the Gods,
 And ADHIYAJNA, Lord of Sacrifice ;

¹ I read here *janma*, "birth ;" not *jara*, "age."

Worship Me well, with hearts of love and faith,
And find and hold Me in the hour of death.

HERE ENDETH CHAPTER VII. OF THE

BHAGAVAD-GÎTÂ,

Entitled "Vijnânayôg,"

Or "The Book of Religion by Discernment."

CHAPTER VIII.

ARJUNA:

Who is that BRAHMA ? What that Soul of Souls,
The ADHYÂTMAN ? What, Thou Best of All !
Thy work, the KARMA ? Tell me what it is
Thou namest ADHIBHÛTA ? What again
Means ADHIDAIVA ? Yea, and how it comes
Thou canst be ADHIYAJNA in thy flesh ?
Slayer of Madhu ! Further, make me know
How good men find thee in the hour of death ?

KRISHNA:

I BRAHMA am ! the One Eternal GOD,
And ADHYÂTMAN is My Being's name,
The Soul of Souls ! What goeth forth from Me,
Causing all life to live, is KARMA called :

And, Manifested in divided forms,
I am the ADHIBHÛTA, Lord of Lives ;
And ADHIDAIVA, Lord of all the Gods,
Because 'I am PURUSHA, who begets.
And ADHIYAJNA, Lord of Sacrifice,
I—speaking with thee in this body here—
Am, thou embodied one ! (for all the shrines
Flame unto Me !) And, at the hour of death,
He that hath meditated Me alone,
In putting off his flesh, comes forth to Me,
Enters into My Being—doubt thou not !
But, if he meditated otherwise
At hour of death, in putting off the flesh,
He goes to what he looked for, Kunti's Son !
Because the Soul is fashioned to its like.

Have Me, then, in thy heart always ! and fight !
Thou too, when heart and mind are fixed on Me,
Shalt surely come to Me ! All come who cleave
With never-wavering will of firmest faith,

Owning none other Gods: all come to Me,
The Uttermost, Purusha, Holiest !

Whoso hath known Me, Lord of sage and singer,
Ancient of days ; of all the Three Worlds Stay,
Boundless,—but unto every atom Bringer
Of that which quickens it: whoso, I say,

Hath known My form, which passeth mortal
knowing ;
Seen my effulgence—which no eye hath seen—
Than the sun's burning gold more brightly glowing,
Dispersing darkness,—unto him hath been

Right life ! And, in the hour when life is
ending,
With mind set fast and trustful piety,
Drawing still breath beneath calm brows un-
bending,
In happy peace that faithful one doth die,—

In glad peace passeth to Purusha's heaven.

The place which they who read the Vedas
name

AKSHARĀM, " Ultimate ; " whereto have striven

Saints and ascetics—their road is the same.

That way — the highest way — goes he who
shuts

The gates of all his senses, locks desire
Safe in his heart, centres the vital airs
Upon his parting thought, steadfastly set ;
And, murmuring OM, the sacred syllable —
Emblem of BRAHM—dies, meditating Me.

For who, none other Gods regarding, looks
Ever to Me, easily am I gained
By such a Yôgi ; and, attaining Me,
They fall not—those Mahatmas—back to birth,
To life, which is the place of pain, which ends,
But take the way of utmost blessedness.

The worlds, Arjuna !—even Brahma's world—
Roll back again from Death to Life's unrest ;
But they, O Kunti's Son ! that reach to Me,
Taste birth no more. If ye know Brahma's
Day
Which is a thousand Yugas ; if ye know
The thousand Yugas making Brahma's Night,
Then know ye Day and Night as He doth
know !
When that vast Dawn doth break, th' In-
visible
Is brought anew into the Visible ;
When that deep Night doth darken, all which
is
Fades back again to Him Who sent it forth ;
Yea ! this vast company of living things—
Again and yet again produced—expires
At Brahma's Nightfall ; and, at Brahma's
Dawn,
Riseth, without its will, to life new-born.

But—higher, deeper, innermost—abides
 Another Life, not like the life of sense,
 Escaping sight, unchanging. This endures
 When all created things have passed away :
 This is that Life named the Unmanifest,
 The Infinite ! the All ! the Uttermost.
 Thither arriving none return. That Life
 Is Mine, and I am there ! And, Prince ! by
 faith

Which wanders not, there is a way to come
 Thither. I, the PURUSHA, I Who spread
 The Universe around me—in Whom dwell
 All living Things — may so be reached and
 seen !

Richer than holy fruit on Vedas growing,
 Greater than gifts, better than prayer or
 fast,

¹ I have discarded ten lines of Sanskrit text here as an undoubted^a
 interpolation by some Vedantist.

Such wisdom is! The Yôgi, this way knowing,
Comes to the Utmost Perfect Peace at last.

HERE ENDETH CHAPTER VIII. OF THE
BHAGAVAD-GÎTÂ,

Entitled "Aksharaprabrahmayôg,"

Or "The Book of Religion by Devotion to the One Supreme God."

CHAPTER IX.

KRISHNA:

Now will I open unto thee—whose heart
Rejects not—that last lore, deepest-concealed,
That farthest secret of My Heavens and Earths,
Which but to know shall set thee free from
ills,—

A Royal lore ! a Kingly mystery !
Yea ! for the soul such light as purgeth it
From every sin ; a light of holiness
With inmost splendour shining ; plain to see ;
Easy to walk by, inexhaustible !

They that receive not this, failing in faith
To grasp the greater wisdom, reach not Me,

Destroyer of thy foes ! They sink anew
Into the realm of Flesh, where all things change !

By Me the whole vast Universe of things
Is spread abroad ;—by Me, the Unmanifest !
In Me are all existences contained ;
Not I in them !

Yet they are not contained,
Those visible things ! Receive and strive to embrace
The mystery majestic ! My Being—
Creating all, sustaining all—still dwells
Outside of all !

See ! as the shoreless airs
Move in the measureless space, but are not space,
[And space were space without the moving airs] ;
So all things are in Me, but are not I.

At closing of each Kalpa, Indian Prince !

All things which be back to My Being come :
 At the beginning of each Kalpa, all
 Issue new-born from Me.

By Energy

And help of Prakritî, my outer Self,
 Again, and yet again, I make go forth
 The realms of visible things—without their will—
 All of them—by the power of Prakritî.

Yet these great makings, Prince ! involve Me not
 Enchain Me not ! I sit apart from them,
 Other, and Higher, and Free ; nowise attached !

Thus doth the stuff of worlds, moulded by Me,
 Bring forth all that which is, moving or still,
 Living or lifeless ! Thus the worlds go on !

The minds untaught mistake Me, veiled in form ;—
 Naught see they of My secret Presence, nought

Of My hid Nature, ruling all which lives.
Vain hopes pursuing, vain deeds doing ; fed
On vainest knowledge, senselessly they seek
An evil way, the way of brutes and fiends.
But My Mahatmas, those of noble soul
Who tread the path celestial, worship Me
With hearts unwandering,—knowing Me the Source,
Th' Eternal Source, of Life. Unendingly
They glorify Me ; seek Me ; keep their vows
Of reverence and love, with changeless faith
Adoring Me. Yea, and those too adore,
Who, offering sacrifice of wakened hearts,
Have sense of one pervading Spirit's stress,
One Force in every place, though manifold !
I am the Sacrifice ! I am the Prayer !
I am the Funeral-Cake set for the dead !
I am the healing herb ! I am the ghee,
The Mantra, and the flame, and that which burns !
I am—of all this boundless Universe—
The Father, Mother, Ancestor, and Guard !

The end of Learning! That which purifies
 In lustral water! I am OM! I am
 Rig-Veda, Sama-Veda, Yajur-Ved;
 The Way, the Fosterer, the Lord, the Judge,
 The Witness; the Abode, the Refuge-House,
 The Friend, the Fountain and the Sea of Life
 Which sends, and swallows up; Treasure of
 Worlds

And Treasure-Chamber! Seed and Seed-Sower,
 Whence endless harvests spring! Sun's heat is
 mine;

Heaven's rain is mine to grant or to withhold;
 Death am I, and Immortal Life I am,
 Arjuna! SAT and ASAT, Visible Life,
 And Life Invisible!

Yea! those who learn
 The threefold Veds, who drink the Soma-wine,
 Purge sins, pay sacrifice—from Me they earn
 Passage to Swarga; where the meats divine

Of great gods feed them in high Indra's heaven.

Yet they, when that prodigious joy is o'er,
Paradise spent, and wage for merits given,
Come to the world of death and change once
more.

—
They had their recompense! they stored their treasure,

Following the threefold Scripture and its writ;
Who seeketh such gaineth the fleeting pleasure
Of joy which comes and goes! I grant them it!

But to those blessèd ones who worship Me,
Turning not elsewhere, with minds set fast,
I bring assurance of full bliss beyond.

Nay, and of hearts which follow other gods
In simple faith, their prayers arise to me,
O Kunti's Son! though they pray wrongfully;
For I am the Receiver and the Lord

Of every sacrifice, which these know not
Rightfully ; so they fall to earth again !
Who follow gods go to their gods ; who vow
Their souls to Pitris go to Pitris ; minds
To evil Bhûts given o'er sink to the Bhûts ;
And whoso loveth Me cometh to Me.
Whoso shall offer Me in faith and love
A leaf, a flower, a fruit, water poured forth,
That offering I accept, lovingly made
With pious will. Whate'er thou doest, Prince !
Eating or sacrificing, giving gifts,
Praying or fasting, let it all be done¹
For Me, as Mine. So shalt thou free thyself
From *Karmabandh*, the chain which holdeth men
To good and evil issue, so shalt come
Safe unto Me—when thou art quit of flesh—
By faith and abdication joined to Me¹

I am alike for all ! I know not hate,
I know not favour ! What is made is Mine !

But them that worship Me with love, I love ;
They are in Me, and I in them !

Nay, Prince !

If one of evil life turn in his thought
Straightly to Me, count him amidst the good ;
He hath the high way chosen ; he shall grow
Righteous ere long ; he shall attain that peace
Which changes not. Thou Prince of India !
Be certain none can perish, trusting Me !
O Prithâ's Son ! whoso will turn to Me,
Though they be born from the very womb of
Sin,

Woman or man ; sprung of the Vaisya caste
Or lowly disregarded Sudra,—all
Plant foot upon the highest path ; how then
The holy Brahmans and My Royal Saints ?
Ah ! ye who into this ill world are come—
Fleeting and false—set your faith fast on Me !
Fix heart and thought on Me ! Adore Me ! Bring

Offerings to Me! Make Me prostrations! Make
 Me your supremest joy! and, undivided,
 Unto My rest your spirits shall be guided.

HERE ENDS CHAPTER IX. OF THE

BHAGAVAD-GÎTÂ,

Entitled " Râjavidyâraja-guhyayogy,"

*Or " The Book of Religion by the Kingly Knowledge and the
 Kingly Mystery."*

CHAPTER X.

KRISHNA:¹

Hear farther yet, thou Long-Armed Lord ! these
latest words I say—

Uttered to bring thee bliss and peace, who lovest
Me alway—

Not the great company of gods nor kingly Rishis
know

My Nature, Who have made the gods and Rishis
long ago ;

He only knoweth—only he is free of sin, and wise,
Who seeth Me, Lord of the Worlds, with faith-
enlightened eyes,

Unborn, undying, unbegun. Whatever Natures be

¹ The Sanskrit poem here rises to an elevation of style and manner which I have endeavoured to mark by change of metre.

To mortal men distributed, those natures spring
from Me !

Intellect, skill, enlightenment, endurance, self-
control,

Truthfulness, equability, and grief or joy of soul,

And birth and death, and fearfulness, and fearless-
ness, and shame,

And honour, and sweet harmlessness,¹ and peace
which is the same

Whate'er befalls, and mirth, and tears, and piety,
and thrift,

And wish to give, and will to help,—all cometh of
My gift !

The Seven Chief Saints, the Elders Four, the Lordly
Manus set—

Sharing My work—to rule the worlds, these too did
I beget ;

And Rishis, Pitris, Manus, all, by one thought of
My mind ;

¹ Ahimsa.

Thence did arise, to fill this world, the races of
mankind ;

Wherefrom who comprehends My Reign of mystic
Majesty—

That truth of truths—is thenceforth linked in fault-
less faith to Me :

Yea ! knowing Me the source of all, by Me all
creatures wrought,

The wise in spirit cleave to Me, into My Being
brought ;

Hearts fixed on Me ; breaths breathed to Me ; prais-
ing Me, each to each,

So have they happiness and peace, with pious
thought and speech ;

And unto these—thus serving well, thus loving
ceaselessly—

I give a mind of perfect mood, whereby they draw
to Me ;

And, all for love of them, within their darkened
souls I dwell,

And, with bright rays of wisdom's lamp, their
ignorance dispel.

ARJUNA: '

Yes! Thou art Parabrahm! The High Abode!
The Great Purification! Thou art God
Eternal, All-creating, Holy, First,
Without beginning! Lord of Lords and Gods!
Declared by all the Saints—by Narada,
Vyâsa, Asita, and Devalas;
And here Thyself declaring unto me!
What Thou hast said now know I to be truth,
O Keśava! that neither gods nor men
Nor demons comprehend Thy mystery
Made manifest, Divinest! Thou Thyself
Thyself alone dost know, Maker Supreme!
Master of all the living! Lord of Gods!
King of the Universe! To Thee alone
Belongs to tell the heavenly excellence
Of those perfections wherewith Thou dost fill

These worlds of Thine ; Pervading, Immanent !
How shall I learn, Supremest Mystery !
To know Thee, though I muse continually ?
Under what form of Thine unnumbered forms
Mayst Thou be grasped ? Ah ! yet again recount,
Clear and complete, Thy great appearances,
The secrets of Thy Majesty and Might,
Thou High Delight of Men ! Never enough
Can mine ears drink the Amrit¹ of such words !

KRISHNA :

Hanta ! So be it ! Kuru Prince ! I will to thee
unfold

Some portions of My Majesty, whose powers are
manifold !

I am the Spirit seated deep in every creature's heart ;
From Me they come ; by Me they live ; at My
word they depart !

Vishnu of the Âdityas I am, those Lords of Light ;

¹ The nectar of immortality.

Maritchi of the Maruts, the Kings of Storm and
 Blight ;
By day I gleam, the golden Sun of burning cloud-
 less Noon ;
By Night, amid the asterisms I glide, the dappled
 Moon !
Of Vedas I am Sâma-Ved, of gods in Indra's
 Heaven
Vâsava ; of the faculties to living beings given
The mind which apprehends and thinks ; of Rudras
 Śankara ;
Of Yakshas and of Râkshasas, Vittesh ; and Pâvaka
Of Vasus, and of mountain-peaks Mēru ; Vrilas-
 pati
Know Me 'mid planetary Powers ; 'mid Warriors
 heavenly
Skanda ; of all the water-floods the Sea which
 drinketh each,
And Bhrigu of the holy Saints, and OM of sacred
 speech ;

Of prayers the prayer ye whisper ;¹ of hills Him-
âla's snow,
And Aswattha, the fig-tree, of all the trees that
grow ;
Of the Devarshis, Narada ; and Chitrarath of them
That sing in Heaven, and Kapila of Munis, and the
gem
Of flying steeds, Uchchairsravas, from Amrit-wave
which burst ;
Of elephants Airâvata ; of males the Best and First ;
Of weapons Heav'n's hot thunderbolt ; of cows
white Kâmadhuk,
From whose great milky udder-teats all hearts'
desires are strook ;
Vâsuki of the serpent-tribes, round Mandara en-
twined ;
And thousand-fanged Ananta, on whose broad
coils reclined
Leans Vishnu ; and of water-things Varuna ; Aryam

¹ Called "The Jap."

Of Pitris, and, of those that judge, Yama the Judge

I am ;

Of Daityas dread Prahlâda ; of what metes days
and years,

Time's self I am ; of woodland-beasts—buffaloes,
deers, and bears—

The lordly-painted tiger ; of birds the vast Garûd,
The whirlwind 'mid the winds ; 'mid chiefs Rama
with blood imbrued,

Makar 'mid fishes of the sea, and Ganges 'mid the
streams ;

Yea ! First, and Last, and Centre of all which is or
seems

I am, Arjuna ! Wisdom Supreme of what is
wise,

Words on the uttering lips I am, and eyesight of
the eyes,

And " A " of written characters, Dwandwa¹ of knitted
speech,

¹ The compound form of Sanskrit words.

And Endless Life, and boundless Love, whose power
sustaineth each ;

And bitter Death which seizes all, and joyous
sudden Birth,

Which brings to light all beings that are to be on
earth ;

And of the viewless virtues, Fame, Fortune, Song
am I,

And Memory, and Patience ; and Craft, and Con-
stancy :

Of Vedic hymns the Vrihatsâm, of metres Gayatrî,
Of months the Mârgasirsha, of all the seasons three
The flower-wreathed Spring ; in dicer's-play the
conquering Double-Eight ;

The splendour of the splendid, and the greatness of
the great,

Victory I am, and Action ! and the goodness of
the good,

And Vâsudev of Vrishni's race, and of this Pandu
brood

Thyself!—Yea, my Arjuna! thyself; for thou art
Mine!

Of poets Uśana, of saints Vyâsa, sage divine;
The policy of conquerors, the potency of kings,
The great unbroken silence in learning's secret
things;
The lore of all the learnèd, the seed of all which
springs.

Living or lifeless, still or stirred, whatever beings
be,
None of them is in all the worlds, but it exists by
Me!

Nor tongue can tell, Arjuna! nor end of telling
come

Of these My boundless glories, whereof I teach thee
some;

For wheresoe'er is wondrous work, and majesty, and
might,

From Me hath all proceeded. Receive thou this
aright!

Yet how shouldst thou receive, O Prince ! the vast-
ness of this word ?

I, who am all, and made it all, abide its separate
Lord !

HERE ENDETH CHAPTER X. OF THE

BIHAGAVAD-GÎTÂ,

Entitled "Vibhuti Yôg,"

Or "The Book of Religion by the Heavenly Perfections."

CHAPTER XI.

ARJUNA:

This, for my soul's peace, have I heard from
Thee,

The unfolding of the Mystery Supreme
Named Adhyâtman; comprehending which,
My darkness is dispelled; for now I know—
O Lotus-eyed!¹—whence is the birth, of men,
And whence their death, and what the majesties
Of Thine immortal rule. Fain would I see,
As thou Thyself declar'st it, Sovereign Lord!
The likeness of that glory of Thy Form
Wholly revealed. O Thou Divinest One!
If this can be, if I may bear the sight,

¹ "Kamalapatráksha."

Make Thyself visible, Lord of all prayers !
Show me Thy very self, the Eternal God !

KRISHNA:

Gaze, then, thou Son of Prithâ ! I manifest for thee
Those hundred thousand thousand shapes that
 clothe my Mystery :

I show thee all my semblances, infinite, rich, divine,
My changeful hues, my countless forms. See ! in
 this face of mine,

Âdityas, Vasus, Rudras, Aświns, and Maruts ; see
Wonders unnumbered, Indian Prince ! revealed to
 none save thee.

Behold ! this is the Universe !—Look ! what is
 live and dead

I gather all in one—in Me ! Gaze, as thy lips have
 said,

On GOD ETERNAL, VERY GOD ! See ME ! see what
 thou prayest !

Thou canst not!—nor, with human eyes, Arjuna!
ever mayest!

Therefore I give thee sense divine. Have other
eyes, new light!

And, look! This is My glory, unveiled to mortal
sight!

SANJAYA:

Then, O King! the God, so saying,
Stood, to Prithâ's Son displaying
All the splendour, wonder, dread
Of His vast Almighty-head.
Out of countless eyes beholding,
Out of countless mouths commanding,
Countless mystic forms enfolding
In one Form: supremely standing
Countless radiant glories wearing,
Countless heavenly weapons bearing,
Crowned with garlands of star-clusters,
Robed in garb of woven lustres,

Breathing from His perfect Presence
Breaths of every subtle essence
Of all heavenly odours ; shedding
Blinding brilliance ; overspreading—
Boundless, beautiful—all spaces
With His all-regarding faces ;
So He showed ! If there should rise
Suddenly within the skies
Sunburst of a thousand suns
Flooding earth with beams undeeded-of,
Then might be that Holy One's
Majesty and radiance dreamed of !

So did Pandu's Son behold
All this universe enfold
All its huge diversity
Into one vast shape, and be
Visible, and viewed, and blended
In one Body—subtle, splendid,
Nameless—th' All-comprehending

God of Gods, the Never-Ending
Deity !

But, sore amazed,
Thrilled, o'erfilled, dazzled, and dazed,
Arjuna knelt ; and bowed his head,
And clasped his palms ; and cried, and said :

ARJUNA :

Yea ! I have seen ! I see !
Lord ! all is wrapped in Thee !
The gods are in Thy glorious frame ! the crea-
tures
Of earth, and heaven, and hell
In Thy Divine form dwell,
And in Thy countenance shine all the features

Of Brahma, sitting lone
Upon His lotus-throne ;
Of saints and sages, and the serpent races

Ananta, Vāsuki ;

Yea ! mightiest Lord ! I see

Thy thousand thousand arms, and breasts, and faces,

And eyes,—on every side

Perfect, diversified ;

And nowhere end of Thee, nowhere beginning,

Nowhere a centre ! Shifts—

Wherever soul's gaze lifts—

Thy central Self, all-wielding, and all-winning !

Infinite King ! I see

The anadem on Thee,

The club, the shell, the discus ; see Thee burning

In beams insufferable,

Lighting earth, heaven, and hell

With brilliance blazing, glowing, flashing ; turning

Darkness to dazzling day,

Look I whichever way ;

Ah, Lord ! I worship Thee, the Undivided,
The Uttermost of thought,
The Treasure-Palace wrought
To hold 'the wealth of the worlds ; the Shield pro-
vided

To shelter Virtue's laws ;
The Fount whence Life's stream draws
All waters of all rivers of all being :
The One Unborn, Unending :
Unchanging and Unblending !
With might and majesty, past thought, past
seeing !

Silver of moon and gold
Of sun are glories rolled
From Thy great eyes ; Thy visage, beaming tender
Throughout the stars and skies,
Doth to warm life surprise
Thy Universe. The worlds are filled with wonder

Of Thy perfections! Space
Star-sprinkled, and void place
From pole to pole of the Blue, from bound to
bound,
Hath Thee in every spot,
Thee, Thee!—Where Thou art not,
O Holy, Marvellous Form! is nowhere found!

O Mystic, Awful One!
At sight of Thee, made known,
The Three Worlds quake; the lower gods draw
nigh Thee;
They fold their palms, and bow
Body, and breast, and brow,
And, whispering worship, laud and magnify
Thee!

Rishis and Siddhas cry
“Hail! Highest Majesty!”
From sage and singer breaks the hymn of glory

In dulcet harmony,
Sounding the praise of Thee ;
While countless companies take up the story,

Rudras, who ride the storms,
Th' Âdityas' shining forms,
Vasus and Sâdhyas, Viśwas, Ushmapas ;
Maruts, and those great Twins
The heavenly, fair, Aświns,
Gandharvas, Rakshasas, Siddhas, and Asuras,¹—

These see Thee, and revere
In sudden-stricken fear ;
Yea ! the Worlds,—seeing Thee with form stupen-
dous,
With faces manifold,
With eyes which all behold,
Unnumbered eyes, vast arms, members tremendous,

¹ These are all divine or deified orders of the Hindoo Pantheon.

Flanks, lit with sun and star,
Feet planted near and far,
Tushes of terror, mouths wrathful and tender;—
The Three wide Worlds before Thee
Adore, as I adore Thee,
Quake, as I quake, to witness so much splendour !

I mark Thee strike the skies
With front, in wondrous wise
Huge, rainbow-painted, glittering; and thy mouth
Opened, and orbs which see
All things, whatever be
In all Thy worlds, east, west, and north and south.

O Eyes of God ! O Head !
My strength of soul is fled,
Gone is heart's force, rebuked is mind's desire !
When I behold Thee so,
With awful brows a-glow,
With burning glance, and lips lighted by fire

Fierce as those flames which shall
Consume, at close of all,
Earth, Heaven ! Ah me ! I see no Earth and
Heaven !
Thee, Lord of Lords ! I see,
Thee only—only Thee !
Now let Thy mercy unto me be given,

Thou Refuge of the World !
Lo ! to the cavern hurled
Of Thy wide-opened throat, and lips white-
tushed,
I see our noblest ones,
Great Dhritarashtra's sons,
Bhishma, Drona, and Karna, caught and crushed !

The Kings and Chiefs drawn in,
That gaping gorge within ;
The best of both these armies torn and riven !

Between Thy jaws they lie
Mangled full bloodily,
Ground into dust and death ! Like streams down-
driven

With helpless haste, which go
In headlong furious flow
Straight to the gulping deeps of th' unfilled
ocean,
So to that flaming cave
Those heroes great and brave
Pour, in unending streams, with helpless motion !

Like moths which in the night
Flutter towards a light, •
Drawn to their fiery doom, flying and dying,
So to their death still throng,
Blind, dazzled, borne along
Ceaselessly, all those multitudes, wild flying !

Thou, that hast fashioned men,
 Devourest them again,
 One with another, great and small, alike !
 The creatures whom Thou mak'st,
 With flaming jaws Thou tak'st,
 Lapping them up ! Lord God ! Thy terrors
 strike

From end to end of earth,
 Filling life full, from birth
 To death, with deadly, burning, lurid dread !
 Ah, Vishnu ! make me know
 Why is Thy visage so ?
 Who art Thou, feasting thus upon Thy dead ?

Who ? awful Deity !
 I bow myself to Thee,
*Nāmostu Tē, Devavara ! Prasīd !*¹

¹ " Hail to Thee, God of Gods ! Be favourable ! "

O Mightiest Lord ! rehearse

Why hast Thou face so fierce ?

Whence doth this aspect horrible proceed ?

KRISHNA :

Thou seest Me as Time who kills, Time who brings
all to doom,

The Slayer Time, Ancient of Days, come hither to
consume ;

Excepting thee, of all these hosts of hostile chiefs
arrayed,

There stands not one shall leave alive the battle-
field ! Dismayed

No longer be ! Arise ! obtain renown ! destroy thy
foes !

Fight for the kingdom waiting thee when thou hast
vanquished those.

By Me they fall—not thee ! the stroke of death is
dealt them now,

Even as they show thus gallantly ; My instrument
art thou !

Strike, strong-armed Prince, at Drona ! at Bhishma
strike ! deal death

On Karna, Jyadratha ; stay all their warlike breath !
'Tis I who bid them perish ! Thou wilt but slay
the slain ;

Fight ! they must fall, and thou must live, victor
upon this plain !

SANJAYA :

Hearing mighty Keshav's word,
Tremblingly that helmèd Lord
Clasped his lifted palms, and—praying
Grace of Krishna—stood there, saying,
With bowed brow and accents broken,
These words, timorously spoken :

ARJUNA :

Worthily, Lord of Might !
The whole world hath delight
In Thy surpassing power, obeying Thee ;

The Rakshasas, in dread
At sight of Thee, are sped
To all four quarters; and the company

Of Siddhas sound Thy name.
How should they not proclaim
Thy Majesties, Divinest, Mightiest?
Thou Brahm, than Brahma greater!
Thou Infinite Creator!
Thou God of gods, Life's Dwelling-place and Rest!

Thou, of all souls the Soul!
The Comprehending Whole!
Of being formed, and formless being the Framer:
O Utmost One! O Lord!
Older than eld, Who stored
The worlds with wealth of life! O Treasure-
Claimer,

Who wottest all, and art
Wisdom Thyself! O Part

In all, and All ; for all from Thee have risen
Numberless now I see
The aspects are of Thee !
Vayu ¹ Thou art, and He who keeps the prison
Of Narak, Yama dark ;
And Agni's shining spark ;
Varuna's waves are Thy waves. Moon and star-
light
Are Thine ! Prajâpati
Art Thou, and 'tis to Thee
They knelt in worshipping the old world's far
light,

The first of mortal men.
Again, Thou God ! again
A thousand thousand times be magnified !
Honour and worship be—
Glory and praise,—to Thee
Namô, Namastê, cried on every side ;

¹ The wind.

Cried here, above, below,
Uttered when Thou dost go,
Uttered where Thou dost come ! *Namô !* we call ;
Namôstu ! God adored !
Namôstu ! Nameless Lord !
Hail to Thee ! Praise to Thee ! Thou One in all ;

For Thou art All ! Yea, Thou !
Ah ! if in anger now
Thou shouldst remember I did think Thee Friend,
Speaking with easy speech,
As men use each to each ;
Did call Thee “ Krishna,” “ Prince,” nor comprehend

Thy hidden majesty,
The might, the awe of Thee ;
Did, in my heedlessness, or in my love,
On journey, or in jest,
Or when we lay at rest,
Sitting at council, straying in the grove,

Alone, or in the throng,
Do Thee, most Holy ! wrong,
Be Thy grace granted for that witless sin !
For Thou art, now I know,
Father of all below,
Of all above, of all the worlds within

Guru of Gurus ; more
To reverence and adore
Than all which is adorable and high !
How, in the wide worlds three
Should any equal be ?
Should any other share Thy majesty ?

Therefore, with body bent
And reverent intent,
I praise, and serve, and seek Thee, asking grace.
As father to a son,
As friend to friend, as one
Who loveth to his lover, turn Thy face

In gentleness on me !

Good is it I did see

This unknown marvel of Thy Form ! But
fear

Mingles with joy ! Retake,

Dear Lord ! for pity's sake

Thine earthly shape, which earthly eyes may
bear !

Be merciful, and show

The visage that I know ;

Let me regard Thee, as of yore, arrayed

With disc and forehead-gem,

With mace and anadem,

Thou that sustainest all things ! Undismayed

Let me once more behold

The form I loved of old,

Thou of the thousand arms and countless
eyes !

This frightened heart is fain
To see restored again
My Charioteer, in Krishna's kind disguise.

KRISHNA:

Yea! thou hast seen, Arjuna! because I loved
thee well,
The secret countenance of Me, revealed by mystic
spell,
Shining, and wonderful, and vast, majestic, manifold,
Which none save thou in all the years had favour
to behold;
For not by Vedas cometh this, nor sacrifice, nor
alms,
Nor works well-done, nor penance long, nor prayers,
nor chaunted psalms,
That mortal eyes should bear to view the Immortal
Soul unclad,

Prince of the Kurus ! This was kept for thee
alone ! Be glad !

Let no more trouble shake thy heart, because thine
eyes have seen

My *terror with My glory. As I before have
been

So will I be again for thee ; with lightened heart
behold !

Once more I am thy Krishna, the form thou
knew'st of old !

SANJAYA :

These words to Arjuna spake
Vāsudev, and straight did take
Back again the semblance dear
Of the well-loved charioteer ;
Peace and joy it did restore
When the Prince beheld once more
Mighty BRAHMA'S form and face
Clothed in Krishna's gentle grace.

ARJUNA:

Now that I see come back, Janârdana!

This friendly human frame, my mind can
think

Calm thoughts once more; my heart beats still
again!

KRISHNA:

Yea! it was wonderful and terrible

To view me as thou didst, dear Prince! The
gods

Dread and desire continually to view!

Yet not by Vedas, nor from sacrifice,

Nor penance, nor gift-giving, nor with prayer

Shall any so behold, as thou hast seen!

Only by fullest service, perfect faith,

And uttermost surrender am I known

And seen, and entered into, Indian Prince!

Who doeth all for Me; who findeth Me

In all; adoreth always; loveth all

Which I have made, and Me, for Love's sole
end,

That man, Arjuna ! unto Me doth wend.

HERE ENDETH CHAPTER XI. OF THE

BHAGAVAD-GÎTÂ,

Entitled "Visicarupadarśanam,"

Or "The Book of the Manifesting of the One and Manifold."

CHAPTER XII.

ARJUNA :

Lord ! of the men who serve Thee—true in heart—
As God revealed ; and of the men who serve,
Worshipping Thee Unrevealed, Unbodied, Far,
Which take the better way of faith and life ?

KRISHNA :

Whoever serve Me—as I show Myself—
Constantly true, in full devotion fixed,
Those hold I very holy. But who serve—
Worshipping Me The One, The Invisible,
The Unrevealed, Unnamed, Unthinkable,
Uttermost, All-pervading, Highest, Sure—
Who thus adore Me, mastering their sense,

Of one set mind to all, glad in all good,
These blessed souls come unto Me.

Yet, hard

The travail is for such as bend their minds
To reach th' Unmanifest. That viewless path
Shall scarce be trod by man bearing the flesh!
But whereso any doeth all his deeds
Renouncing self for Me, full of Me, fixed
To serve only the Highest, night and day
Musing on Me—him will I swiftly lift
Forth from life's ocean of distress and death,
Whose soul clings fast to Me. Cling thou to
Me!

Clasp Me with heart and mind! so shalt thou
dwell

Surely with Me on high. But if thy thought
Droops from such height; if thou be'st weak to
set

Body and soul upon Me constantly,
Despair not! give Me lower service! seek

To reach Me, worshipping with steadfast will ;
And, if thou canst not worship steadfastly,
Work for Me, toil in works pleasing to Me !
For he that laboureth right for love of Me
Shall finally attain ! But, if in this
Thy faint heart fails, bring Me thy failure ! find
Refuge in Me ! let fruits of labour go,
Renouncing hope for Me, with lowliest heart,
So shalt thou come ; for, though to know is
more
Than diligence, yet worship better is
Than knowing, and renouncing better still.
Near to renunciation—very near—
Dwelleth Eternal Peace !

Who hateth nought
Of all which lives, living himself benign,
Compassionate, from arrogance exempt,
Exempt from love of self, unchangeable
By good or ill ; patient, contented, firm
In faith, mastering himself, true to his word,

Seeking Me, heart and soul; vowed unto Me,—
That man I love! Who troubleth not his kind,
And is not troubled by them; clear of wrath,
Living too high for gladness, grief, or fear,
That man I love! Who, dwelling quiet-eyed,¹
Stainless, serene, well-balanced, unperplexed,
Working with Me, yet from all works detached,
That man I love! Who, fixed in faith on Me,
Dotes upon none, scorns none; rejoices not,
And grieves not, letting good or evil hap
Light when it will, and when it will depart,
That man I love! Who, unto friend and foe
Keeping an equal heart, with equal mind
Bears shame and glory; with an equal peace
Takes heat and cold, pleasure and pain; abides
Quit of desires, hears praise or calumny
In passionless restraint, unmoved by each;
Linked by no ties to earth, steadfast in Me,
That man I love! But most of all I love

¹ "Not peering about," *anapchiht*.

Those happy ones to whom 'tis life to live
In single fervid faith and love unseeing,
Drinking the blessed Amrit of my Being!

HERE ENDETH CHAPTER XII. OF THE

BHAGAVAD-GÎTÂ,

Entitled "Bhaktiyôg,"

Or "The Book of the Religion of Faith."

CHAPTER XIII.

ARJUNA:

Now would I hear, O gracious Keśava!¹
Of Life which seems, and Soul beyond, which sees,
And what it is we know—or think to know.

KRISHNA:

Yea! Son of Kunti! for this flesh ye see
Is *Kshetra*, is the field where Life disports;
And that which views and knows it is the Soul,
Kshetrajna. In all "fields," thou Indian prince!
I am *Kshetrajna*. I am what surveys!
Only that knowledge knows which knows the
known

¹ The Calcutta edition of the Mahābhārata has these three opening lines.

By the knower !¹ What it is, that " field " of life,
 What qualities it hath, and whence it is,
 And why it changeth, and the faculty
 That wotteth it, the mightiness of this,
 And how it wotteth—hear these things from Me !

The elements, the conscious life, the mind,
 The unseen vital force, the nine strange gates
 Of the body, and the five domains of sense ;
 Desire, dislike, pleasure and pain, and thought
 Deep-woven, and persistency of being ;
 These all are wrought on Matter by the Soul !

Humbleness, truthfulness, and harmlessness,
 Patience and honour, reverence for the wise,
 Purity, constancy, control of self,

¹ This is the nearest possible version of *Kshetrakshetrajayojñānan
yat tajñān matan mama.*

² I omit two lines of the Sanskrit here, evidently interpolated by some Vedantist.

Contempt of sense-delights, self-sacrifice,
Perception of the certitude of ill
In birth, death, age, disease, suffering, and sin ;
Detachment, lightly holding unto home, •
Children, and wife, and all that bindeth men ;
An ever-tranquil heart in fortunes good
And fortunes evil, with a will set firm
To worship Me—Me only ! ceasing not ;
Loving all solitudes, and shunning noise
Of foolish crowds ; endeavours resolute
To reach perception of the Utmost Soul,
And grace to understand what gain it were
So to attain,—this is true Wisdom, Prince !
And what is otherwise is ignorance !

Now will I speak of knowledge best to know—
That Truth which giveth man Amrit to drink,
The Truth of HIM, the Para-Brahm, the All,
The Uncreated ; not *Asat*, not *Sat*,
Not Form, nor the Unformed ; yet both, and more ;—

Whose hands are everywhere, and everywhere
Planted His feet, and everywhere His eyes
Beholding, and His ears in every place
Hearing, and all His faces everywhere
Enlightening and encompassing His worlds. •
Glorified in the senses He hath given,
Yet beyond sense He is ; sustaining all,
Yet dwells He unattached : of forms and modes
Master, yet neither form nor mode hath He ;
He is within all beings—and without—
Motionless, yet still moving ; not discerned
For subtlety of instant presence ; close
To all, to each ; yet measurelessly far !
Not manifold, and yet subsisting still
In all which lives ; for ever to be known
As the Sustainer, yet, at the End of Times,
He maketh all to end—and re-creates.
The Light of Lights He is, in the heart of the
Dark
Shining eternally. Wisdom He is

And Wisdom's way, and Guide of all the wise,
Planted in every heart.

So have I told
Of Life's stuff, and the moulding, and the lore
To comprehend. Whoso, adoring Me,
Perceiveth this, shall surely come to Me!

Know thou that Nature and the Spirit both
Have no beginning! Know that qualities
And changes of them are by Nature wrought;
That Nature puts to work the acting frame,
But Spirit doth inform it, and so cause
Feeling of pain and pleasure. Spirit, linked
To moulded matter, entereth into bond
With qualities by Nature framed, and, thus
Married to matter, breeds the birth again
In good or evil *yonis*.¹

Yet is this—

' Yea! in its bodily prison!—Spirit pure,

¹ Wombs.

Spirit supreme ; surveying, governing,
 Guarding, possessing ; Lord and Master still
 PURUSHA, Ultimate, One Soul with Me.

Whoso thus knows himself, and knows his soul
 PURUSHA, working through the qualities
 With Nature's modes, the light hath come for him !
 Whatever flesh he bears, never again
 Shall he take on its load. Some few there be
 By meditation find the Soul in Self
 Self-schooled ; and some by long philosophy
 And holy life reach thither ; some by works :
 Some, never so attaining, hear of light
 From other lips, and seize, and cleave to it
 Worshipping ; yea ! and those—to teaching true—
 Overpass Death ! .

Wherever, Indian Prince !
 Life is—of moving things, or things unmoved,
 Plant or still seed—know, what is there hath grown !
 By bond of Matter and of Spirit : Know

He sees indeed who sees in all alike
The living, lordly Soul; the Soul Supreme,
Imperishable amid the Perishing:
For, whoso thus beholds, in every place,
In every form, the same, one, Living Life,
Doth no more wrongfulness unto himself,
But goes the highest road which brings to bliss.
Seeing, he sees, indeed, who sees that works
Are Nature's wont, for Soul to practise by
Acting, yet not the agent; sees the mass
Of separate living things—each of its kind—
Issue from One, and blend again to One:
Then hath he BRAHMA, he attains!

O Prince!

That Ultimate, High Spirit, Uncreate,
Unqualified, even when it entereth flesh
Taket^h no stain of acts, worketh in nought!
Like to th' ethereal air, pervading all,
Which, for sheer subtlety, avoideth taint,
The subtle Soul sits everywhere, unstained:

Like to the light of the all-piercing sun
 [Which is not changed by aught it shines upon,]
 The Soul's light shineth pure in every place ;
 And they who, by such eye of wisdom, see
 How Matter, and what deals with it, divide ;
 And how the Spirit and the flesh have strife,
 Those wise ones go the way which leads to Life !

HERE ENDS CHAPTER XIII. OF THE

BHAGAVAD-GÎTÂ,

Entitled "Kshetrakshetrajanavibhâgâdya,"

Or "The Book of Religion by Separation of Matter and Spirit."

CHAPTER XIV.

KRISHNA:

Yet farther will I open unto thee
This wisdom of all wisdoms, uttermost,
The which possessing, all My saints have
 passed
To perfectness. On such high verities
Reliant, rising into fellowship
With Me, they are not born again at birth
Of *Kalpas*, nor at *Pralyas* suffer change!

This Universe the womb is where I plant
Seed of all lives! Thence, Prince of India,
 comes
Birth to all beings! Whoso, Kunti's Son!

Mothers each mortal form, Brahma conceives,
And I am He that fathers, sending seed !

Sattwān, *Rajas*, and *Tamas*, so are named
The qualities of Nature, "Soothfastness,"
"Passion," and "Ignorance." These three bind
down

The changeless Spirit in the changeful flesh.
Whereof sweet "Soothfastness," by purity
Living unsullied and enlightened, binds
The sinless Soul to happiness and truth ;
And Passion, being kin to appetite,
And breeding impulse and propensity,
Binds the embodied Soul, O Kunti's Son !
By tie of works. But Ignorance, begot
Of Darkness, blinding mortal men, binds down
Their souls to stupor, sloth, and drowsiness.
Yea, Prince of India ! Soothfastness binds souls
In pleasant wise to flesh ; and Passion binds
By toilsome strain ; but Ignorance, which blots

The beams of wisdom, binds the soul to sloth.
Passion and Ignorance, once overcome,
Leave Soothfastness, O Bharata ! Where this
With Ignorance are absent, Passion rules ;
And Ignorance in hearts not good nor quick.
When at all gateways of the Body shines
The Lamp of Knowledge, then may one see well.
Soothfastness settled in that city reigns ;
Where longing is, and ardour, and unrest,
Impulse to strive and gain, and avarice,
Those spring from Passion—Prince !—engrained ;
and where
Darkness and dulness, sloth and stupor are,
'Tis Ignorance hath caused them, Kuru Chief !

Moreover, when a soul departeth, fixed
In Soothfastness, it goeth to the place—
Perfect and pure—of those that know all Truth.
If it departeth in set habitude
Of Impulse, it shall pass into the world

Of spirits tied to works ; and, if it dies
In hardened Ignorance, that blinded soul
Is born anew in some unlighted womb.

The fruit of Soothfastness is true and sweet ;
The fruit of lusts is pain and toil ; the fruit
Of Ignorance is deeper darkness. Yea !
For Light brings light, and Passion ache to
have ;
And gloom, bewilderments, and ignorance
Grow forth from Ignorance. Those of the first
Rise ever higher ; those of the second mode
Take a mid place ; the darkened souls sink
back
To lower deeps, loaded with witlessness !

When, watching life, the living man perceives
The only actors are the Qualities,
And knows what rules beyond the Qualities,
Then is he come nigh unto Me !

The Soul,
Thus passing forth from the Three Qualities—
Whereby arise all bodies—overcomes
Birth, Death, Sorrow, and Age ; and drinketh
deep
The undying wine of Amrit.

ARJUNA :

Oh, my Lord !
Which be the signs to know him that hath gone
Past the Three Modes ? How liveth he ? What
way
Leadeth him safe beyond the threefold Modes ?

KRISHNA :

He who with equanimity surveys
Lustre of goodness, strife of passion, sloth
Of ignorance, not angry if they are,
Not wishful when they are not : he who sits
A sojourner and stranger in their midst

Unruffled, standing off, saying—serene—
When troubles break, “ These be the Qualities ! ”
He unto whom—self-centred—grief and joy
Sound as one word ; to whose deep-seeing eyes
The clod, the marble, and the gold are one ;
Whose equal heart holds the same gentleness
For lovely and unlovely things, firm-set,
Well-pleased in praise and dispraise ; satisfied
With honour or dishonour ; unto friends
And unto foes alike in tolerance ;
Detached from undertakings,—he is named
Surmounter of the Qualities !

And such—

With single, fervent faith adoring Me,
Passing beyond the Qualities, conforms
To Brahma, and attains Me !

For I am

That whereof Brahma is the likeness ! Mine

The Amrit is ; and Immortality
Is mine ; and mine perfect Felicity !

HERE ENDS CHAPTER XIV. OF THE

BHAGAVAD-GÎTÂ,

Entitled " Gunatrayavibhâgyôg,"

Or " The Book of Religion by Separation from the Qualities."

CHAPTER XV.

KRISHNA :

Men call the Aśwattha,—the Banyan-tree,—
Which hath its boughs beneath, its roots above,—
The ever-holy tree. Yea ! for its leaves
Are green and waving hymns which whisper
Truth !

Who knows the Aśwattha, knows Veds, and all.

Its branches shoot to heaven and sink to earth,¹
Even as the deeds of men, which take their birth
From qualities :¹ its silver sprays and blooms,
And all the eager verdure of its girth,

¹ I do not consider the Sanskrit verses here—which are somewhat freely rendered—"an attack on the authority of the Vedas," with Mr. Davies, but a beautiful lyrical episode, a new "Parable of the fig-tree."

Leap to quick life at kiss of sun and air,
As men's lives quicken to the temptings fair
 Of wooing sense: its hanging rootlets seek
The soil beneath, helping to hold it there,

As actions wrought amid this world of men
Bind them by ever-tightening bonds again.

 If ye knew well the teaching of the Tree,
What its shape saith; and whence it springs; and,
 then

How it must end, and all the ills of it,
The axe of sharp Detachment ye would whet,
 And cleave the clinging snaky roots, and lay
This Aśwattha of sense-life low,—to set

New growths upspringing to that happier sky,—
Which they who reach shall have no day to die,
 Nor fade away, nor fall—to Him, I mean,
FATHER and FIRST, Who made the mystery

Of old Creation ; for to Him come they
From passion and from dreams who break away ;
Who part the bonds constraining them to flesh,
And,—Him, the Highest, worshipping alway—

No longer grow at mercy of what breeze
Of summer pleasure stirs the sleeping trees,
What blast of tempest tears them, bough and stem:
To the eternal world pass such as these !

Another Sun gleams there ! another Moon !
Another Light,—not Dusk, nor Dawn, nor Noon—
Which they who once behold return no more ;
They have attained My rest, life's Utmost boon !*

When, in this world of manifested life,
The undying Spirit, setting forth from Me,
Taket^h on form, it draweth to itself
From Being's storehouse,—which containeth all,—
Senses and intellect. The Sovereign Soul

Thus entering the flesh, or quitting it,
Gathers these up, as the wind gathers scents,
Blowing above the flower-beds. Ear and Eye,
And Touch and Taste, and Smelling, these it takes,—
Yea, and a sentient mind ;—linking itself
To sense-things so.

The unenlightened ones
Mark not that Spirit when he goes or comes,
Nor when he takes his pleasure in the form,
Conjoined with qualities ; but those see plain
Who have the eyes to see. Holy souls see
Which strive thereto. Enlightened, they perceive
That Spirit in themselves ; but foolish ones,
Even though they strive, discern not, having hearts
Unkindled, ill-informed !

Know, too, from Me
Shineth the gathered glory of the suns
Which lighten all the world : from Me the moons

Draw silvery beams, and fire fierce loveliness.
I penetrate the clay, and lend all shapes
Their living force; I glide into the plant—
Root, leaf, and bloom—to make the woodlands green
With springing sap. Becoming vital warmth,
I glow in glad, respiring frames, and pass,
With outward and with inward breath, to feed
The body by all meats.¹

For in this world
Being is twofold: the Divided, one;
The Undivided, one. All things that live
Are “the Divided.” That which sits apart,
“The Undivided.”

Higher still is He,
The Highest, holding all, whose Name is LORD,
The Eternal, Sovereign, First! Who fills all worlds,

¹ I omit a verse here, evidently interpolated.

Sustaining them. And—dwelling thus beyond
 Divided Being and Undivided—I
 Am called of men and Vedas, Life Supreme,
 The PURUSHOTTAMA.

Who knows Me thus,
 With mind unclouded, knoweth all, dear Prince !
 And with his whole soul ever worshippeth Me.

Now is the sacred, secret Mystery
 Declared to thee ! Who comprehendeth this
 Hath wisdom ! He is quit of works in bliss !

HERE ENDS CHAPTER XV. OF THE

BHAGAVAD-GÎTÂ,

Entitled "Purushottamapraptyôg,"

Or "The Book of Religion by attaining the Supreme."

CHAPTER XVI.

KRISHNA:

Fearlessness, singleness of soul, the will
 Always to strive for wisdom ; opened hand
 And governed appetites ; and piety,
 And love of lonely study ; humbleness,
 Uprightness, heed to injure nought which lives,
 Truthfulness, slowness unto wrath, ~~a~~ mind
 That lightly letteth go what others prize ;
 And equanimity, and charity
 Which spieth no man's faults ; and tenderness
 Towards all that suffer ; a contented heart,
 Fluttered by no desires ; a bearing mild,
 Modest, and grave, with manhood nobly mixed,
 With patience, fortitude, and purity ;

An unvengeful spirit, never given
To rate itself too high ;—such be the signs,
O Indian Prince ! of him whose feet are set
On that fair path which leads to heavenly birth !

Deceitfulness, and arrogance, and pride,
Quickness to anger, harsh and evil speech,
And ignorance, to its own darkness blind,—
These be the signs, My Prince ! of him whose
 birth
Is fated for the regions of the vile.¹

The Heavenly Birth brings to deliverance,
So should'st thou know ! The birth with Asuras
Brings into bondage. Be thou joyous, Prince !
Whose lot is set apart for heavenly Birth.

Two stamps there are marked on all living men,
Divine and Undivine ; I spake to thee

¹ "Of the Asuras," lit.

By what marks thou shouldst know the Heavenly
Man,

Hear from me now of the Unheavenly !

They comprehend not, the Unheavenly,
How Souls go forth from Me ; nor how they come
Back unto Me : nor is there Truth in these,
Nor purity, nor rule of Life. “ This world
Hath not a Law, nor Order, nor a Lord,”
So say they : “ nor hath risen up by Cause
Following on Cause, in perfect purposing,
But is none other than a House of Lust.”
And, this thing thinking, all those ruined ones—
Of little wit, dark-minded—give themselves
To evil deeds, the curses of their kind.
Surrendered to desires insatiable,
Full of deceitfulness, folly, and pride,
In blindness cleaving to their errors, caught
Into the sinful course, they trust this lie
As it were true—this lie which leads to death—

Finding in Pleasure all the good which is,
And crying "Here it finisheth!"

Ensnared

In nooses of a hundred idle hopes,
Slaves to their passion and their wrath, they buy
Wealth with base deeds, to glut hot appetites;
"Thus much, to-day," they say, "we gained!"

thereby

Such and such wish of heart shall have its fill;
And this is ours! and th' other shall be ours!
To-day we slew a foe, and we will slay
Our other enemy to-morrow! Look!
Are we not lords? Make we not goodly cheer?
Is not our fortune famous, brave, and great?
Rich are we, proudly born! What other men
Live like to us? Kill, then, for sacrifice!
Cast largesse, and be merry!" So they speak
Darkened by ignorance; and so they fall—
Tossed to and fro with projects, tricked, and bound

In net of black delusion, lost in lusts—
Down to foul Naraka. Conceited, fond,
Stubborn and proud, dead-drunken with the wine
Of wealth, and reckless, all their offerings
Have but a show of reverence, being not made
In piety of ancient faith. Thus vowed
To self-hood, force, insolence, feasting, wrath,
These My blasphemers, in the forms they wear
And in the forms they breed, my foemen are,
Hateful and hating; cruel, evil, vile,
Lowest and least of men, whom I cast down
Again, and yet again, at end of lives,
Into some devilish womb, whence—birth by birth—
The devilish wombs re-spawn them, all beguiled;
And, till they find and worship Me, sweet Prince!
Tread they that Nether Road.

The Doors of Hell

Are threefold, whereby men to ruin pass,—
The door of Lust, the door of Wrath, the door

Of Avarice. Let a man shun those three!
 He who shall turn aside from entering
 All those three gates of Narak, wendeth straight
 To find his peace, and comes to Swarga's gate.

HERE ENDETH CHAPTER XVI. OF THE

BHAGAVAD-GÎTÂ,

Entitled "Daivasarasampadwibhâggyôg,"

Or "The Book of the Separateness of the Divine and Undivine."

¹ I omit the ten concluding shlokas, with Mr. Davies.

CHAPTER XVII.

ARJUNA:

If men forsake the holy ordinance,
Heedless of Shastras, yet keep faith at heart
And worship, what shall be the state of those,
Great Krishna! *Sattwan, Rajas, Tamas?* Say!

KRISHNA:

Threefold the faith is of mankind,⁴ and springs
From those three qualities,—becoming “true,”
Or “passion-stained,” or “dark,” as thou shalt
hear!

The faith of each believer, Indian Prince!
Conforms itself to what he truly is.
Where thou shalt see a worshipper, that one

To what he worships lives assimilate,
[Such as the shrine, so is the votary,]
The "soothfast" souls adore true gods; the souls
Obeying *Rajas* worship Rakshasas¹
On Yakshas; and the men of Darkness pray
To Pretas and to Bhutas.² Yea, and those
Who practise bitter penance, not enjoined
By rightful rule—penance which hath its root
In self-sufficient, proud hypocrisies—
Those men, passion-beset, violent, wild,
Torturing—the witless ones—My elements
Shut in fair company within their flesh,
(Nay, Me myself, present within the flesh!)
Know them to devils devoted, not to Heaven!
For like as foods are threefold for mankind
In nourishing, so is there threefold way
Of worship, abstinence, and almsgiving!

¹ Rakshasas and Yakshas are unembodied but capricious beings of great power, gifts, and beauty, sometimes also of benignity.

² These are spirits of evil, wandering ghosts.

Hear this of Me ! there is a food which brings
 Force, substance, strength, and health, and joy to live,
 Being well-seasoned, cordial, comforting,
 The " Soothfast " meat. And there be foods which
 bring

Aches and unrests, and burning blood, and grief,
 Being too biting, heating, salt, and sharp,
 And therefore craved by too strong appetite.
 And there is foul food—kept from over-night,¹
 Savourless, filthy, which the foul will eat,
 A feast of rottenness, meet for the lips
 Of such as love the " Darkness."

Thus with rites, —

A sacrifice not for rewardment made,
 Offered in rightful wise, when he who vows
 'Sayeth, with heart devout, " This I should do !"
 Is " Soothfast " rite. But sacrifice for gain,

¹ *Yātayaman*, food which has remained after the watches of the night.
 In India this would probably " go bad."

Offered for good repute, be sure that this,
 O Best of Bharatas ! is Rajas-rite,
 With stamp of " passion." And a sacrifice
 Offered against the laws, with no due dole
 Of food-giving, with no accompaniment
 Of hallowed hymn, nor largesse to the priests,
 In faithless celebration, call it vile,
 The deed of " Darkness !"—lost !

Worship of gods

Meriting worship ; lowly reverence
 Of Twice-borns, Teachers, Elders ; Purity,
 Rectitude, and the Brahmacharya's vow,
 And not to injure any helpless thing,—
 These make a true religiousness of Act.

Words causing no man woe, words ever true,
 Gentle and pleasing words ; and those ye say
 In murmured reading of a Sacred Writ,—
 These make the true religiousness of Speech.

Serenity of soul, benignity,
Sway of the silent Spirit, constant stress
To sanctify the Nature,—these things make
Good rite, and true religiousness of Mind.

Such threefold faith, in highest piety
Kept, with no hope of gain, by hearts devote,
Is perfect work of *Sattwan*, true belief.

Religion shown in act of proud display
To win good entertainment, worship, fame,
Such—say I—is of *Rajas*, rash and vain.

Religion followed by a witless will
To torture self, or come at power to hurt
Another,—’tis of *Tamas*, dark, and ill.

The gift lovingly given, when one shall say
“Now must I gladly give!” when he who takes
Can render nothing back; made in due place,

Due time, and to a meet recipient,
Is gift of *Sattwan*, fair and profitable.

The gift selfishly given, where to receive
Is hoped again, or when some end is sought,
Or where the gift is proffered with a grudge,
This is of *Rajas*, stained with impulse, ill.

The gift churlishly flung, at evil time,
In wrongful place, to base recipient,
Made in disdain or harsh unkindliness,
Is gift of *Tamas*, dark ; it doth not bless !¹

HERE ENDETH CHAPTER XVII. OF THE

BHAGAVAD-GÎTÂ,

Entitled & Sraddhatrayapibhâgavyôg,"

Or " *The Book of Religion by the Threefold Kinds of Faith.*" •

¹ I omit the concluding shlokas, as of very doubtful authenticity.

CHAPTER XVIII.

ARJUNA:

' Fain would I better know, Thou Glorious One !
The very truth—Heart's Lord !—of *Sannyās*,
Abstention ; and Renunciation, Lord !
Tyāga ; and what separates these twain !

KRISHNA:

' The poets rightly teach that *Sannyās*
Is the foregoing of all acts which spring
Out of desire ; and their wisest 'say
Tyāga is renouncing fruit of acts.

There be among the saints some who have held
All action sinful, and to be renounced ;

And some who answer, "Nay! the goodly acts—
As worship, penance, alms—must be performed!"
Hear now My sentence, Best of Bharatas!

'Tis well set forth, O Chaser of thy Foes!
Renunciation is of threefold form,
And Worship, Penance, Alms, not to be stayed;
Nay, to be gladly done; for all those three
Are purifying waters for true souls!

Yet must be practised even those high works
In yielding up attachment, and all fruit
Produced by works. This is My judgment,
Prince!
This My insuperable and fixed decree!

Abstaining from a work by right prescribed
Never is meet! So to abstain doth spring
From "Darkness," and Delusion teacheth it.
Abstaining from a work grievous to flesh,

When one saith " 'Tis unpleasing ! " this is null !
Such an one acts from " passion ; " nought of
gain

Wins his Renunciation ! But, Arjun !
Abstaining from attachment to the work,
Abstaining from rewardment in the work,
While yet one doeth it full faithfully,
" Saying, " 'Tis right to do ! " that is " true " act
And abstinence ! Who doeth duties so,
Unvexed if his work fail, if it succeed
Unflattered, in his own heart justified,
Quit of debates and doubts, his is " true " act :
For, being in the body, none may stand
Wholly aloof from act ; yet, who abstains
From profit of his acts is abstinent.

The fruit of labours, in the lives to come,
Is threefold for all men,—Desirable,
And Undesirable, and mixed of both ;
But no fruit is at all where no work was.

Hear from me, Long-armed Lord ! the makings
five

Which go to every act, in Sāṅkhya taught
As necessary. First the force ; and then
The agent ; next, the various instruments ;
Fourth, the especial effort ; fifth, the God.
What work soever any mortal doth
Of body, mind, or speech, evil or good,
By these five doth he that. Which being thus,
Whoso, for lack of knowledge, seeth himself
As the sole actor, knoweth nought at all
And seeth nought. Therefore, I say, if one—
Holding aloof from self—with unstained mind
Should slay all yonder host, being bid to slay,
He doth not slay ; he is not bound thereby !

Knowledge, the thing known, and the mind
which knows,
These make the threefold starting-ground of act.
The act, the actor, and the instrument,

These make the threefold total of the deed,
But knowledge, agent, act, are differenced
By three dividing qualities. Hear now
Which be the qualities dividing them.

There is "true" Knowledge. Learn thou it is
this :

To see one changeless Life in all the Lives,
And in the Separate, One Inseparable.
There is imperfect Knowledge : that which sees
The separate existences apart,
And, being separated, holds them real.
There is false Knowledge : that which blindly
clings
To one as if 'twere all, seeking no Cause,
Deprived of light, narrow, and dull, and "dark."

There is "right" Action : that which—being
enjoined—
Is wrought without attachment, passionlessly,

For duty, not for love, nor hate, nor gain.

There is "vain" Action: that which men pursue

Aching to satisfy desires, impelled

By sense of self, with all-absorbing stress:

This is of *Rajas*—passionate and vain.

There is "dark" Action: when one doth a
thing

Heedless of issues, heedless of the hurt

Or wrong for others, heedless if he harm

His own soul—'tis of *Tamas*, black and bad!

There is the "rightful" doer. He who acts

Free from self-seeking, humble, resolute,

Steadfast, in good or evil hap the same,

Content to do aright—he "truly" acts.

There is th' "impassioned" doer. He that works

From impulse, seeking profit, rude and bold

To overcome, unchastened; slave by turns

Of sorrow and of joy: of *Rajas* he!

And there be evil doers; loose of heart,

Low-minded, stubborn, fraudulent, remiss,
Dull, slow, despondent—children of the “dark.”

Hear, too, of Intellect and Steadfastness
The threefold separation, Conqueror-Prince !
How these are set apart by Qualities.

Good is the Intellect which comprehends
The coming forth and going back of life,
What must be done, and what must not be
 done,
What should be feared, and what should not be
 feared,
What binds and what emancipates the soul :
That is of *Sattwan*, Prince ! of “soothfastness.
Marred is the Intellect which, knowing right
And knowing wrong, and what is well to do
And what must not be done, yet understands
Nought with firm mind, nor as the calm
 truth is :

This is of *Rajas*, Prince! and “passionate!”
 Evil is Intellect which, wrapped in gloom,
 Looks upon wrong as right, and sees all things
 Contrariwise of Truth. O Pritha’s Son! .
 That is of *Tamas*, “dark” and desperate!

Good is the steadfastness whereby a man
 Masters his beats of heart, his very breath
 Of life, the action of his senses; fixed
 In never-shaken faith and piety:
 That is of *Sattwan*, Prince! “soothfast” and
 fair!

Stained is the steadfastness whereby a man
 Holds to his duty, purpose, effort, end,
 For life’s sake, and the love of goods to gain,
 Arjuna! ’tis of *Rajas*, passion-stamped!
 Sad is the steadfastness wherewith the fool
 Cleaves to his sloth, his sorrow, and his fears
 His folly and despair. This—Pritha’s Son!—
 Is born of *Tamas*, “dark” and miserable!

Hear further, Chief of Bharatas ! from Me
The threefold kinds of Pleasure which there be.

Good Pleasure is the pleasure that endures,
Banishing pain for aye ; bitter at first
As poison to the soul, but afterward
Sweet as the taste of Amrit. Drink of that !
It springeth in the Spirit's deep content.
And painful Pleasure springeth from the bond
Between the senses and the sense-world. Sweet
As Amrit is its first taste, but its last
Bitter as poison. 'Tis of *Rajas*, Prince !
And foul and "dark" the Pleasure is which springs
From sloth and sin and foolishness ; at first
And at the last, and all the way of life
The soul bewildering. 'Tis of *Tamas*, Prince !

For nothing lives on earth, nor 'midst the gods
In utmost heaven, but hath its being bound
With these three Qualities, by Nature framed.

The work of Brahmans, Kshatriyas, Vaiśyas,
And Śudras, O thou Slayer of thy Foes !
Is fixed by reason of the Qualities
Planted in each :

A Brahman's virtues, Prince !
Born of his nature, are serenity,
Self-mastery, religion, purity,
Patience, uprightness, learning, and to know
The truth of things which be. A Kshatriya's pride,
Born of his nature, lives in valour, fire,
Constancy, skilfulness, spirit in fight, .
And open-handedness and noble mien,
As of a lord of men. A Vaiśya's task,
Born with his nature, is to till the ground,
Tend cattle, venture trade. A Śudra's state,
Suited his nature, is to minister.

Whoso performeth—diligent, content—
The work allotted him, whate'er it be,

Lays hold of perfectness ! Hear how a man
 Findeth perfection, being so content :
 He findeth it through worship—wrought by work—
 Of HIM, that is the Source of all which lives,
 Of HIM by Whom the universe was stretched.

Better thine own work is, though done with fault,
 Than doing others' work, ev'n excellently.
 He shall not fall in sin who fronts the task
 Set him by Nature's hand ! Let no man leave
 His natural duty, Prince ! though it bear blame !
 For every work hath blame, as every flame
 Is wrapped in smoke ! Only that man attains
 Perfect surcease of work whose work was wrought
 With mind unfettered, soul wholly subdued,
 Desires for ever dead, results renounced.

Learn from me, Son of Kunti ! also this,
 How one, attaining perfect peace, attains
 BRAHM, the supreme, the highest height of all !

Devoted,—with a heart grown pure, restrained
In lordly self-control, foregoing wiles
Of song and senses, freed from love and hate,
Dwelling 'mid solitudes, in diet spare, .
With body, speech, and will tamed to obey,
Ever to holy meditation vowed,
From passions liberate, quit of the Self,
Of arrogance, impatience, anger, pride ;
Freed from surroundings, quiet, lacking nought —
Such an one grows to oneness with the BRAHM ;
Such an one, growing one with BRAHM, serene,
Sorrows no more, desires no more ; his soul,
Equally loving all that lives, loves well
Me, Who have made them, and attains to Me
By this same love and worship doth he know
Me as I am, how high and wonderful,
And knowing, straightway enters into Me.
And whatsoever deeds he doeth—fixed
In Me, as in his refuge—he hath won
For ever and for ever by My grace

Th' Eternal Rest! So win thou! In thy thoughts
Do all thou dost for Me! Renounce for Me!
Sacrifice heart and mind and will to Me!
Live in the faith of Me! In faith of Me
All dangers thou shalt vanquish, by My grace;
But, trusting to thyself and heeding not,
Thou can'st but perish! If this day thou say'st,
•Relying on thyself, "I will not fight!"
Vain will the purpose prove! thy qualities
Would spur thee to the war. What thou dost shun,
Misled by fair illusions, thou wouldst seek
Against thy will, when the task comes to thee
Waking the promptings in thy nature set.
•There lives a Master in the hearts of men
Maketh their deeds, by subtle pulling-strings,
Dance to what tune HE will. With all thy soul
•Trust Him, and take Him for thy succour, Prince!
So—only so, Arjuna!—shalt thou gain—
By grace of Him—the uttermost repose,
The Eternal Place!

Thus hath been opened thee
This Truth of Truths, the Mystery more hid
Than any secret mystery. Meditate!
And—as thou wilt—then act!

Nay! but once more
Take My last word, My utmost meaning have!
Precious thou art to Me; right well-beloved!
Listen! I tell thee for thy comfort this.
Give Me thy heart! adore Me! serve Me! cling
In faith and love and reverence to Me!
So shalt thou come to Me! I promise true,
For thou art sweet to Me!

And let go those—
Rites and writ duties! Fly to Me' alone!
Make Me thy single refuge! , I will free
Thy soul from all its sins! Be of 'good cheer!

[Hide, the holy Krishna saith,
This from him that hath no faith,

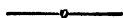
Him that worships not, nor seeks
Wisdom's teaching when she speaks :
Hide it from all men who mock ;
But, wherever, 'mid the flock
Of My lovers, one shall teach
This divinest, wisest, speech—
Teaching in the faith to bring
Truth to them, and offering
Of all honour unto Me—
Unto Brahma cometh he !
Nay, and nowhere shall ye find
Any man of all mankind
Doing dearer deed for Me ;
Nor shall any dearer be
In My earth. Yea, furthermore,
Whoso reads this converse o'er,
Held by Us upon the plain,
Pondering piously and fain,
He hath paid Me sacrifice !
(Krishna speaketh in this wise !)

Yea, and whoso, full of faith,
Heareth wisely what it saith,
Heareth meekly,—when he dies,
Surely shall his spirit rise
To those regions where the Blest,
Free of flesh, in joyance rest.]

Hath this been heard by thee, O Indian Prince!
With mind intent? hath all the ignorance—
Which bred thy trouble—vanished, My Arjun?

ARJUNA:

Trouble and ignorance are gone! the Light
Hath come unto me, by Thy favour, Lord!
Now am I fixed! my doubt is fled away!
According to Thy word, so will I do!



SANJAYA:

Thus gathered I the gracious speech of Krishna,

O my King!

Thus have I told, with heart a-thrill, this wise and
wondrous thing

By great Vyâsa's learning writ, how Krishna's self
made known

The Yôga, being Yôga's Lord. So is the high
truth shown!

And aye, when I remember, O Lord my King,
again

Arjuna and the God in talk, and all this holy
strain,

Great is my gladness: when I muse that splendour,
passing speech,

Of Hari, visible and plain, there is no tongue to
reach

My marvel and my love and bliss. O Archer-
Prince! all hail!

O Krishna, Lord of Yôga! surely there shall not
fail

Blessing, and victory, and power, for Thy most
mighty sake,

Where this song comes of Arjun, and how with God
he spake.

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